VIRGIL

GEORGICS

Partly in the Original and partly in Translation

J. SARGEAUNT

&

T. F. ROYDS

OXFORD

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THE GEORGICS

Partly in the Original and partly in Translation

Edited by the late

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PREFACE

THE prose translations in this book are all from the hand of John Sargeaunt, author of *The Trees, Shrubs, and Plants of Virgil,* who died on March 20, 1922. He based them upon Martyn, but made considerable alterations. The notes on the first three books are all his except a few additions, which are enclosed in square brackets. He left no notes on Book IV, and for these I am entirely responsible. Mr. Sargeaunt's work was unrevised, but the only real liberty I have taken with it is that of inserting some specimens of verse translation in each book. The great argument against verse translation is the difficulty of doing it well; but I am unwilling to let an edition of a poet go forth without any specimen of a metrical version. Messrs. Sampson Low, Marston & Co. have kindly allowed me to use R. D. Blackmore's charming rhymed translation. Readers of *Lorna Doone* are not all aware of his skill as a poet. The blank verse portions are my own, and have appeared in Messrs. Dent's Everyman's Library in a volume now out of print. For the Latin portions I have used Sir F. A. Hirtzel's Oxford text. My warmest thanks are due to Mr. L. E. Upcott, formerly Sixth-form Master at Marlborough, for his careful reading of the proof sheets.

T. F. R.

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INTRODUCTION

[VIRGIL was born at Andes near Mantua in Cisalpine Gaul on October 15, 70 B.C., and died at Brundisium on September 22, 19 B.C. His father, who had a small farm and kept bees, gave him an excellent education, and he is said to have become 'learned in the most recondite wisdom of the Greeks'. After writing the *Eclogues* he undertook the *Georgics* at the request of Maecenas, and finished them in 29 B.C., two years after the battle of Actium. They profess successively to explain the main branches of farming which interested an Italian—crops, trees, cattle, horses, and bees. In writing a didactic poem Virgil has been accused of attempting the impossible; but to understand the *Georgics* is to love them. Dryden calls them 'the best poem of the best poet'. They are not only full of Virgil's love of natural history and country life, but there is a reverent spirit in them, and, as Longinus says, they are 'free from low and ignoble thoughts'. Their view of the dignity of labour is in cheerful contrast to that of Gen. iii, and reminds one of Ecclus. vii. 15: 'Hate not laborious work, neither husbandry, which the Most High hath ordained.'

Virgil probably knew his subject as well as it could be known then, and in at least one matter, the rotation of crops, he anticipated modern science to a remarkable degree. But some questions at once suggest themselves. Are Virgil's instructions practical? Are they accurate? Are they sufficient? Would it be possible to farm successfully by following them? Whence did he derive his

knowledge? Does all of it come from his own experience? What writers on farming, Greek or Latin, had he read? Why did he choose this subject? Did he wish to help Augustus' project of reviving Italian country life, and with it the country virtues? Or was Seneca right in saying that Virgil studied beauty rather than truth, and wrote, not to teach farmers, but to delight the reader?

Besides these, the *Georgics* raise literary questions. How can a technical subject, bristling with dull detail, be made interesting to the general reader? What advance in Virgil's poetical development do these books show? Some of these questions are dealt with in the introduction and notes, and for some of them Sellar's *Virgil* and the introduction to the *Georgics* in Conington's edition can be consulted.[1] T. F. R.]

Critics are not at one as to the purpose and scope of the *Georgics*. About its visionary and poetic side there is, perhaps, little disagreement. Virgil depicts the eternal struggle of human life and the alternating sympathy and hostility of nature. But to present this as the sole theme of the poem and the didactic element as a mere peg is an exaggeration. Virgil had a strong love for country life, and enough sense of the national dangers to give reality to his precepts. The restoration of agriculture may have been a subject set him by Maecenas, but it was not alien from his own genius and taste. Whom then does he address? The point cannot be argued here, but in the view

[1] [See also *The Beasts, Birds, and Bees of Virgil* by T. F. Royds, and *The Trees, Shrubs, and Plants of Virgil* by J. Sargeaunt. Both these should be in the hands of all readers of the *Georgics*.—The General Editor.]

of the present writer the appeal is made to men of means. It is difficult to see whom else the poet could address with any prospective effect, or what other class of readers could help the object in view. It is significant that we first meet the farmer as a man who has just taken over an estate, part of which is gone back to grass and is to be restored to the plough (i. 50 sqq.). His holding is *exiguom* as compared with the *latifundia*, but is such an estate as was owned and managed by Cato. Other passages, such as ii. 461 sqq. and 527 sqq., and the many occupations of the farm with its numerous crops and its olive-yard and vineyard point in the same direction. It is no proof to the contrary that Virgil presents his farmer as himself taking part in manual labour. In the first place he habitually speaks of the farmer as himself doing things which in fact are done by his men, though sometimes we see clearly the farmer in command, as in i. 316 and iii. 295 sqq. In ii. 531 there is no internal reason against reading *nudat* for *nudant*. In the second place it is clear that Virgil wished his farmer to be at times something more than a controller of the estate. He had not to go back so far as Cincinnatus to find a Roman gentleman who had driven a plough and pitchforked a sheaf. The relations which he desired to exist between the farming landowner and his foremen and labourers shall be noticed below. There are passages which may apply to the small-holder, who in that case is not wholly excluded, e. g. i. 291 sqq., but these may refer no less to the foreman or labourer zealous in his work and perhaps receiving 'extra' pay for 'extra' hours. Whether Virgil had or had not any thought of slave labour shall be considered below.

On practical farming Italy already had treatises enough, some written by distinguished Romans, as Cato and Varro,

and one translated from Carthaginian by order of the senate. Virgil, who, though a farmer's son, was no farmer himself, cannot have expected to rival as a teacher these authorities, hardly even to be read by any farmer. He neither so mistook his poetic calling nor addressed himself to farmers at all. Rather he had to describe a life which ought to be led, might be led, and was not led. He could draw of it a picture which would interest by its beauty, and he could point out the happiness to be got from labour. He may have hoped to give Roman gentlemen a keener interest in agricultural matters, but hardly that his poem would induce any one of them to settle on the land. He would describe the making of a plough, but he knew that none of his readers would become an amateur wheelwright and construct one by his specifications. Thus, he must have been conscious of some unreality in the form of his work, and he was led into some haziness of expression. It was his business as a poet to redeem that unreality by casting a glamour over the details of farm work, and by telling of country life truths for which only poetry has a tongue.

It is notable that in the whole poem there is no direct reference to slave labour, though this was an essential part not only of the *latifundia* but also of such an estate as Cato's. There is only one certain allusion to slaves, the statement that the ninth day is propitious for a runaway (i. 286), and this seems to have been borrowed from the Greek of Democritus. The girls who spin by lamplight (i. 390) may be daughters of the labourers, or, if slaves, the domestics of the house, who would of course have that status. Now it may be that in Italian agricultural life slave labour was a thing so obvious that it need not be mentioned. On the other hand it is difficult to believe that it would not, at least

incidentally, find its way into the text. In fact, the whole spirit of the poem points in another direction. As it was, the whole countryside was in helplessness and misery (i. 41). The plough was sadly out of use, and the large grass tracts of the *latifundium* were managed by a bailiff (*vilicus*), a man in command of slaves and a slave himself. Except perhaps in the mountains small-holders had almost ceased to exist. Virgil's own father, nay even Virgil himself, had been of that class, men farming their own land and employing a few free labourers. They had been supplanted by soldiers, but twenty years in the camp and the battle-field were a bad preparation for the management of a small farm. Cultivation went back, and the soldier small-holder fell into the hands of the money-lender. What was to be done? The only hope lay in attracting the Roman gentleman, the gentleman of Italian and Etruscan towns, back to the land. Free labour was still to be had. There were, in the first place, the dispossessed, such men as Virgil himself, though of better physique, and not the exceptional men who were, like Virgil and Horace, born and bred as poets. Then there were the soldiers, whom Virgil had good cause to dislike. They could not manage for themselves and, as it was, they were a political danger; but they might be settled as free labourers on an estate, and, if not they themselves, at any rate their children would catch the tone of the men who were bred to farming. To this end the proprietor must be resident, must find his happiness in country life, and must communicate that happiness to those who drove his plough, pruned his vines, and cared for his oxen and sheep.

Your gentleman then goes back to the land with an adequate staff of foremen and labourers. He finds or builds

himself a good country house (*villa*). One wing of it he occupies himself with his wife and children. It has good living rooms, a bath, and two sets of bedrooms for summer and winter use. His domestics are slaves, but they are the only slaves on the estate. Here too is the kitchen, and the cellars for wine and oil. In the other wing are the stables and stalls, with quarters for some of the workmen. Others of the labourers, the shepherds for instance, have cottages (*tuguria*) convenient for their work. The men are not *servi* but *socii* (ii. 528), not slaves but humble friends. Even those who live in the house are in no sense servile, but no less than their master *sancti patres* (ii. 473), heads of their family and respected by their children as fathers were respected in the good old days. By precept and by example they are encouraged to maintain the old customs and the old religious observances. They have holidays, not indeed the weekly rest which, with some change, we have inherited from an ancient people, but perhaps not less in the year's aggregate. They have their share of the farm products—corn, oil, wine, wool, and firewood. The squire himself presides over the chief festivals (ii. 527) and provides the prize for the man whose javelin hits the mark.

Virgil, after his manner, gives this as a picture of contemporary life, but, again after his manner, the picture is visionary. The game of the javelin was played on the slopes of the Apennines, and, where there were small-holders left, the feasts were kept as best they could be, but that was all. The small-holder had no such staff as appears in this picture, and the resident squire was a hope and not a reality. The man of large means managed his estate with slave labour, and although he had a country house, nay several, he was only an occasional resident. Yet, if

Italy was to be saved, he must go back to the land and his workmen must be no slaves. Why then did not Virgil say this directly? We can only guess at the answer. He was of course no Clarkson or Wilberforce. He had no hatred of slavery as an institution, and would not have thought of abolishing it in domestic life. He objected merely to its political effect in the countryside, and even this objection he did not put into words but left it to be inferred. Was it that he would not dash his head against a wall? The very *agricolae*, whom he describes as blessed if they did but know their own good things, had as yet no existence and as yet were not *agricolae* at all, but still gloating over the tortoise-shell doorposts and the Corinthian bronzes of their town-houses. The inference was not drawn, and the parable was spoken in vain. A century and a half later the younger Pliny, a man of humanity and the servant of so wise a statesman as the Emperor Trajan, could make it a boast that the slaves on his scattered estates did not work in chains. True friendliness in country life had never existed with farming on a large scale, even such a scale as Cato's, and assuredly the wealthy Italians of Virgil's time were not the men to build it.

J. S.

THE GEORGICS

BOOK I

1–42. *In aid of his work on agriculture the poet invokes the gods of the countryside and Caesar, who hereafter will be one of them.*

What makes the fields fertile, under what sign it is proper to turn the earth and make fast the vines to the elms, what care is to be had of kine, what management of flocks and herds, how much practice there must be for keeping frugal bees: hence, Maecenas, shall I undertake to sing. Ye most shining lights of the world, who lead the year sliding through the sky, ye, O Liber and nourishing Ceres, surely as by your bounty the earth gave in place of the Chaonian acorn the fruitful corn, and mixed the draughts of Acheloian water with the juice of the newly discovered grapes; and ye Fauns, the deities who assist husbandmen, come hither, O Fauns and Dryad maids; your gifts I sing. And thou, O Neptune, at whose command the earth, struck by thy mighty trident, first brought forth the neighing horse; and thou dweller in the woods, whose many snow-white steers browse on the fruitful bushes of Ceos; and thou, O Tegeaean Pan, protector of sheep, surely as thou lovest thine own Maenalus, leave the woods of thy country and the glades of Lycaeus, and come propitious to my aid; and thou, O Minerva, creatress of the olive; and thou, O boy, inventor of the curved plough; and thou, Silvanus, bearing a cypress to transplant; and all ye gods and goddesses, whose employment is to protect the fields, ye who take care of the new fruits produced

without culture, and ye who send down the plenteous rain on the sown crops : and thou above all, O Caesar, whose future seat among the gods is yet uncertain : whether thou wilt choose the guardianship of cities and the care of countries, and the great world shall acknowledge thee as the giver of its increase and lord of the changing seasons, crowning thy temples with thy mother's myrtle ; or whether thou become the god of the measureless sea and be the only power invoked by mariners, and furthest Thule worship thee, and Tethys give thee all her waters to be her son-in-law ; or whether thou wilt put thyself as a new sign among those that rise slowly, in the space between Virgo and Scorpio—of his own accord ardent Scorpio has already pulled back his claws to leave for thee a more than equal share of the heavens—whatsoever thou wilt be (for the underworld cannot hope for thee to be her king nor could so strong a thirst for reigning enter thy breast, however much Greece admire the Elysian fields or Proserpine care not to follow her mother to the upper regions) vouchsafe me a smooth course and favour my bold undertaking, and in pity like mine for the husbandmen, who have no guide on their way, begin thy reign and attune thine ear betimes to their prayer.

43-70. *The seasons for ploughing. The need for studying soils and climates. The different kinds of ploughing.*

Vere novo, gelidus canis cum montibus umor
liquitur et Zephyro putris se glaeba resolvit,
depresso incipiat iam tum mihi taurus aratro
ingemere, et sulco attritus splendescere vomer.
illa seges demum votis respondet avari
agricolae, bis quae solem, bis frigora sensit ;
illius immensae ruperunt horrea messes.
ac prius ignotum ferro quam scindimus aequor,

ventos et varium caeli praediscere morem
cura sit ac patrios cultusque habitusque locorum,
et quid quaeque ferat regio et quid quaeque recuset.
hic segetes, illic veniunt felicius uvae,
arborei fetus alibi, atque iniussa virescunt
gramina. nonne vides, croceos ut Tmolus odores,
India mittit ebur, molles sua tura Sabaei,
at Chalybes nudi ferrum, virosaque Pontus
castorea, Eliadum palmas Epirus equarum?
continuo has leges aeternaque foedera certis
imposuit natura locis, quo tempore primum
Deucalion vacuum lapides iactavit in orbem,
unde homines nati, durum genus. ergo age, terrae
pingue solum primis extemplo a mensibus anni
fortes invertant tauri, glaebasque iacentis
pulverulenta coquat maturis solibus aestas;
at si non fuerit tellus fecunda, sub ipsum
Arcturum tenui sat erit suspendere sulco:
illic, officiant laetis ne frugibus herbae,
hic, sterilem exiguus ne deserat umor harenam.

71–117. *Use of fallow. Burning stubble. Harrowing and cross-ploughing. Irrigation on light soils. Drainage.*

You will also suffer your arable land after harvest to lie fallow every other year, and the idle field to grow hard with neglect. As an alternative, you may later in the year sow yellow corn on the land from which you have before carried pulse with the quivering pod or the slender stems of vetches or the brittle stalks and rattling haulm of the bitter lupine. A crop of flax, be it noted, takes the goodness out of the soil, as do oats, and poppies steeped in Lethaean sleep: all the same, rotation of crops makes things easy for the land; only be not ashamed to enrich the dry soil

with fat dung and to spread unclean ashes over the exhausted fields. In this way too the fields get their rest, and the year does not fail to give a return, as it does fail when the fields are unploughed. It is often also beneficial to set fire to the fields after harvest and burn the light stubble with crackling flames, whether by this means the lands receive some hidden powers and rich nourishment, or that every vicious disposition is dried out of them by the fire and the superfluous moisture sweats out, or that the warmth opens more passages and widens hidden pores, from which the juice can come to the freshly set plants, or that it hardens and contracts the gaping veins and so hinders the subtle rains from hurting it, and the parching heat of the devouring sun or the piercing cold of the north wind from scorching it.

He also greatly helps the fields who breaks the sluggish clods with drag-hoes of iron and draws bush-harrows over them, and not in vain does golden Ceres look down on him from high Olympus. He also helps who, after making ridges by the first ploughing of the ground, turns the plough crosswise and breaks them up again, and so assiduously drills the land and gives the word of command to the fields.

Pray, ye farmers, for moist summers and rainless winters. Nothing is so good for the corn, nothing makes the field so fruitful, as winter dust. Mysia boasts of no tillage so beneficial, and in such seasons even Gargara marvels at its own harvests. What should I tell of him who after casting the seed comes to close quarters with the fields and levels the ridges of a thin soil, and then brings down upon the sown fields streams of water in his trenches? When the parched field lies gasping and its growths dying, behold he draws down the water from the brow of a gully in the hill-side: the water as it falls makes a hoarse murmur along the smooth stones and refreshes the thirsty fields

with its bubbling streams. What should I tell of him who, lest the weight of the ears should weigh down the stem, feeds down the luxurious corn in the tender blade, as soon as the plants are even with the furrow; or of him who draws off the gathered wet of marshy land by a drain of gravel, especially if in months of unsettled weather the river overflows its banks and covers all the country round with a coat of mud, whence the hollows sweat with sun-warmed moisture?

118-59. *The farmer's enemies. Jupiter has made man toil, as he did not in the Golden Age, and has driven him to invention. Ceres introduced agriculture, which involves labour.*

Nec tamen, haec cum sint hominumque boumque labores
versando terram experti, nihil improbus anser
Strymoniaeque grues et amaris intiba fibris
officiunt aut umbra nocet. pater ipse colendi
haud facilem esse viam voluit, primusque per artem
movit agros curis acuens mortalia corda,
nec torpere gravi passus sua regna veterno.
ante Iovem nulli subigebant arva coloni;
ne signare quidem aut partiri limite campum
fas erat: in medium quaerebant, ipsaque tellus
omnia liberius nullo poscente ferebat.
ille malum virus serpentibus addidit atris,
praedarique lupos iussit pontumque moveri,
mellaque decussit foliis ignemque removit,
et passim rivis currentia vina repressit,
ut varias usus meditando extunderet artis
paulatim, et sulcis frumenti quaereret herbam,
ut silicis venis abstrusum excuderet ignem.
tunc alnos primum fluvii sensere cavatas;
navita tum stellis numeros et nomina fecit

Pleiadas, Hyadas, claramque Lycaonis Arcton;
tum laqueis captare feras et fallere visco
inventum et magnos canibus circumdare saltus;
atque alius latum funda iam verberat amnem
alta petens, pelagoque alius trahit umida lina;
tum ferri rigor atque argutae lammina serrae
(nam primi cuneis scindebant fissile lignum),
tum variae venere artes. labor omnia vicit
improbus et duris urgens in rebus egestas.
prima Ceres ferro mortalis vertere terram
instituit, cum iam glandes atque arbuta sacrae
deficerent silvae et victum Dodona negaret.
mox et frumentis labor additus, ut mala culmos
esset robigo segnisque horreret in arvis
carduus; intereunt segetes, subit aspera silva,
lappaeque tribolique, interque nitentia culta
infelix lolium et steriles dominantur avenae.
quod nisi et adsiduis herbam insectabere rastris
et sonitu terrebis avis et ruris opaci
falce premes umbras votisque vocaveris imbrem,
heu magnum alterius frustra spectabis acervum,
concussaque famem in silvis solabere quercu.

160-203. *The farmer's implements. The plough. The threshing-floor. What the walnut foretells. Choice of seed.*

I must also mention the implements of the laborious husbandman, without which the corn cannot be sown or spring up. In the first place there are the share and the heavy timber of the curved plough and the slow-rolling carts of the Eleusinian Mother and threshing instruments and the wicked weight of the drag-hoe, the uncostly wicker-work of Celeus, the frames of arbute, and the mystic winnowing-basket of Iacchus. All these you must carefully

provide long beforehand, if you are destined to win the full glory of the divine country.

From the first the elm, while still growing in the woods, is forcibly bent into a plough-tail and takes the shape of the curved plough. To the end of this are joined a beam eight feet in length, two earth-boards, and share-beams with a double ridge. A light lime-tree also is cut down beforehand for the yoke, and a tall beech for the handle, to turn the bottom of the plough from behind, and the wood is hung up in the chimney to be seasoned by the smoke.

Now many a timeworn maxim can I quote,
Unless thou scornest things of little note:
With rollers level first the threshing-floor,
Hand-pick, and ram with solid concrete o'er;
Lest weeds steal through, or drought make dusty breach—
For then a thousand foes will over-reach:
Ofttimes the subterranean tiny mouse
Constructs his barn and keeps his private house,
Or wall-eyed moles have scoop'd their bedrooms deep,
And squatter toad sits in a chink asleep:
The myriad monsters teeming earth affords,
And weevils foul make boot upon thy hoards:
The pile diminishes; while emmets sage
Provide against the bankruptcy of age.

Mark too what time the forest hazel trims
Her hood with flowers, and curves her fragrant limbs,
If bloom abound, so shall the season's wheat,
And mighty threshing come with mighty heat:
But if rank foliage shade the better half,
The thresher then shall pound away at chaff.

Full many a careful sower have I known
To drug and soak the seed before 'twas sown,
With nitre and black lees of oil, to swell
The kernel in the too deceitful shell:
But steep'd and steamed upon a slow fire too,

Myself have seen them, culled and sampled true,
Degenerate still, if human power forbear,
To choose out all the largest, every year.
Thus all things, sadly falling off, grow worse,
Relapsing, tottering, under nature's curse.
As one against the current, hard bested,
With desperate tugging strains his shallop's head,
If, for one breath, his brawny arms he stay,
Instant the torrent hurries him away.

204-30. *The husbandman must keep his calendar by the stars. Seasons for sowing the various crops.*

Praeterea tam sunt Arcturi sidera nobis
Haedorumque dies servandi et lucidus Anguis,
quam quibus in patriam ventosa per aequora vectis
Pontus et ostriferi fauces temptantur Abydi.
Libra die somnique pares ubi fecerit horas
et medium luci atque umbris iam dividit orbem,
exercete, viri, tauros, serite hordea campis,
usque sub extremum brumae intractabilis imbrem;
nec non et lini segetem et Cereale papaver
tempus humo tegere et iamdudum incumbere aratris,
dum sicca tellure licet, dum nubila pendent.
vere fabis satio; tum te quoque, medica, putres
accipiunt sulci et milio venit annua cura,
candidus auratis aperit cum cornibus annum
Taurus et averso cedens Canis occidit astro.
at si triticeam in messem robustaque farra
exercebis humum solisque instabis aristis,
ante tibi Eoae Atlantides abscondantur
Gnosiaque ardentis decedat stella Coronae,
debita quam sulcis committas semina quamque
invitae properes anni spem credere terrae.

multi ante occasum Maiae coepere; sed illos
exspectata seges vanis elusit avenis.
si vero viciamque seres vilemque phaselum,
nec Pelusiacae curam aspernabere lentis,
haud obscura cadens mittet tibi signa Bootes:
incipe et ad medias sementem extende pruinas.

231–75. *The zodiac and the five zones. The poles. The constellations tell us the seasons.*

For this purpose the golden sun governs the orb of the world, divided into certain parts, through twelve constellations. Five zones go round the heaven, one of which is always red with the flashing sun and always scorched with fire, and on each side of it the utmost two stretch darkling right and left, stiff with ice and murky storms. Between these and the middle zone two are granted to weak mortals by the bounty of the gods. A path is cut between them for the oblique course of the signs to turn in. As the world is elevated towards Scythia and the Rhipaean peaks, so it is depressed towards the southern breezes of Africa. One pole always appears above our heads, but the other dark Styx and the ghosts of the pit see under their feet. At the north pole the vast Dragon shoots out with a winding course and after the manner of a river between and about the two Bears, the Bears that refuse to be dipped in the waters of the Ocean. At the south pole either, as some report, night that knows no seasons dwells in eternal silence and its thick pall deepens the gloom, or else Dawn returns from us to them and brings back day; and, when the sun first rising has breathed on us with his panting horses, there bright Vesper lights up its evening fires.

Hence it is that we are able to foresee the shifting changes of the weather, the time of harvest and the season of sowing, and when it is proper to push the faithless sea

with oars and launch the rigged fleets, or to fell the pine in the woods at the right season.

Nor is it in vain that we observe the setting and rising of the signs and the year divided equally into four different seasons. Whenever frosty rain confines the husbandman at home, many things are done at leisure which afterwards, when the weather was fair, would have to be done in haste. Then the ploughman sharpens the hard point of the blunt share, scoops vine-troughs out of trees, or marks his cattle, or puts tickets on his sacks. Some sharpen stakes and props with a fork at the top, and prepare ties of purple willow for the bending vine. Now let the basket be woven of pliant bramble stems, now parch your corn with fire, now grind it in the quern. Nay even on sacred days divine and human laws permit some works to be done. No strictness of conscience ever forbad to water gardens, to repair the hedge of a cornfield, to lay snares for birds, to fire thorns, and dip the bleating flock in the river to cure disease. The driver also of the slow-paced ass often loads its ribs with oil or common fruit, and returning brings back an indented millstone or a mass of black tar from the market town.

276–310. *Lucky and unlucky days. Hours for different work. Summer and winter work.*

Ipsa dies alios alio dedit ordine Luna
felicis operum. quintam fuge: pallidus Orcus
Eumenidesque satae; tum partu Terra nefando
Coeumque Iapetumque creat saevumque Typhoea
et coniuratos caelum rescindere fratres.
ter sunt conati imponere Pelio Ossam
scilicet, atque Ossae frondosum involvere Olympum;
ter pater exstructos disiecit fulmine montis.
septima post decimam felix et ponere vitem

et prensos domitare boves et licia telae
addere. nona fugae melior, contraria furtis.
Multa adeo gelida melius se nocte dedere,
aut cum sole novo terras inrorat Eous.
nocte leves melius stipulae, nocte arida prata
tondentur, noctes lentus non deficit umor.
et quidam seros hiberni ad luminis ignis
pervigilat ferroque faces inspicat acuto.
interea longum cantu solata laborem
arguto coniunx percurrit pectine telas,
aut dulcis musti Volcano decoquit umorem
et foliis undam trepidi despumat aëni.
at rubicunda Ceres medio succiditur aestu,
et medio tostas aestu terit area fruges.
nudus ara, sere nudus. hiems ignava colono:
frigoribus parto agricolae plerumque fruuntur
mutuaque inter se laeti convivia curant.
invitat genialis hiems curasque resolvit,
ceu pressae cum iam portum tetigere carinae,
puppibus et laeti nautae imposuere coronas.
sed tamen et quernas glandes tum stringere tempus
et lauri bacas oleamque cruentaque myrta,
tum gruibus pedicas et retia ponere cervis
auritosque sequi lepores, tum figere dammas
stuppea torquentem Balearis verbera fundae,
cum nix alta iacet, glaciem cum flumina trudunt.

311–50. *Perils of autumn and spring. Rites and ceremonies.*

What should I tell of the weather and constellations of autumn, and what vigilance is necessary for men when the days grow shorter and the heat more moderate, or when spring comes down in showers, when the harvest is in ear

and bristling on the plains, and when the milky corn swells on the green stalks? Often have I seen, when the husbandman brought the reaper into the yellow field, and was already cutting the barley of brittle haulm, all the armies of the winds meet in the shock of battle, fiercely enough to tear up the heavy corn all about by the very roots and whirl it aloft, the storm so carrying away in its black whirlwind the light straw and flying stubble. Often also an immense flood of water falls from the heavens, and clouds gathered out of the deep thicken the foul tempest with black rain; the lofty sky pours down and with a vast quantity of rain washes away the heavy crops and the labours of the oxen; the ditches fill, the rivers in their gullies rise with a roar, and the sea boils in the panting inlets. Jupiter himself in the midnight of the storm-clouds launches thunders with his flashing hand, with the violence whereof the mighty earth trembles; the beasts are fled, the hearts of men in all nations are sunk with humbling fear: with his burning bolt he casts down Athos or Rhodope or high Ceraunia; the south winds redouble and the rain thickens exceedingly: now the woods and now the shores resound with the wild wind. In fear of this observe the monthly signs and the constellations, whither the cold planet of Saturn retires, into what circles of heaven the fire of Mercury wanders. First of all worship the gods and offer the annual sacrifice to great Ceres on the good green turf when winter is all past and the spring weather settled. Then the lambs are fat and wines at their mellowest, then siestas are sweet and deep the shadows on the hills. Let all your rural youths adore Ceres, and yourself mix for her the honey-comb with milk and soft wine, and thrice let the auspicious victim be led round the new year's crops, and with it go the whole company of the farm shouting, and loudly invite Ceres under the roof. Nor again let any one put the sickle under the ripe awns until in Ceres' honour he have crowned

his temples with a wreath of oak-leaves and danced in artless measures and chanted her hymns.

351-92. *How to foretell wind and rain.*

Atque haec ut certis possemus discere signis,
aestusque pluviasque et agentis frigora ventos,
ipse pater statuit quid menstrua luna moneret,
quo signo caderent Austri, quid saepe videntes
agricolae propius stabulis armenta tenerent.
continuo ventis surgentibus aut freta ponti
incipiunt agitata tumescere et aridus altis
montibus audiri fragor, aut resonantia longe
litora misceri et nemorum increbrescere murmur.
iam sibi tum curvis male temperat unda carinis,
cum medio celeres revolant ex aequore mergi
clamoremque ferunt ad litora, cumque marinae
in sicco ludunt fulicae, notasque paludes
deserit atque altam supra volat ardea nubem.
saepe etiam stellas vento impendente videbis
praecipitis caelo labi, noctisque per umbram
flammarum longos a tergo albescere tractus;
saepe levem paleam et frondes volitare caducas,
aut summa nantis in aqua conludere plumas.
at Boreae de parte trucis cum fulminat et cum
Eurique Zephyrique tonat domus, omnia plenis
rura natant fossis atque omnis navita ponto
umida vela legit. numquam imprudentibus imber
obfuit: aut illum surgentem vallibus imis
aëriae fugere grues, aut bucula caelum
suspiciens patulis captavit naribus auras,
aut arguta lacus circumvolitavit hirundo
et veterem in limo ranae cecinere querelam.

saepius et tectis penetralibus extulit ova
angustum formica terens iter, et bibit ingens
arcus, et e pastu decedens agmine magno
corvorum increpuit densis exercitus alis.
iam variae pelagi volucres et quae Asia circum
dulcibus in stagnis rimantur prata Caystri:
certatim largos umeris infundere rores,
nunc caput obiectare fretis, nunc currere in undas
et studio incassum videas gestire lavandi.
tum cornix plena pluviam vocat improba voce
et sola in sicca secum spatiatur harena.
ne nocturna quidem carpentes pensa puellae
nescivere hiemem, testa cum ardente viderent
scintillare oleum et putris concrescere fungos.

393-437. *How to foretell fine weather.*

Nor will you less be able to foresee fine days and fair open weather after rain and to know it by sure signs. For then the light of the stars does not seem dim and the moon seems too bright to be indebted to her brother's beams, nor do thin fleeces of wool seem to be carried through the sky. Thetis' beloved kingfishers do not spread open their wings to the warm sun on the beach, nor do filthy swine remember to unbind and toss about their bundles of straw with their snouts, but the clouds come lower down and lie on the plain; and the little owl, observing the sunset from the ridge of the roof, prolongs her idle evening note. See the merlin soars aloft in the clear sky and the lark is punished for the purple hair. Wherever she flees from him towards the sky, behold her stubborn enemy the merlin pursues her with a great whirring through the air; when the merlin mounts aloft, she eagerly flying cuts the light air with her wings. Then the rooks with throats compressed repeat a soft note three or four

times, and often rejoicing with a strange unusual joy chatter together among the leaves in their lofty habitations. They delight when the rain is over to revisit their little offspring and dear nests; not, I believe, that they have any genius from heaven or unusual insight given by fate; but, when the weather and the shifting moisture of the atmosphere have changed their courses, and the air moist with south winds condenses what just before was rare and rarifies what was dense, the phases of their minds change, and their breasts now receive different impressions from those which they had while the wind hunted the clouds. Hence that concert of birds in the fields, the joy of the cattle, and the rooks' exulting croak.

But if you regard the striding sun and the moons which follow in order, the morrow will never deceive you, nor will you be caught by the snares of a cloudless night. When the moon first collects the returning rays, if she encloses black air within darkened horns, a great storm of rain will be in store for husbandmen and for the sea: but, if she spreads a virgin blush over her face, there will be wind: golden Phoebe always reddens with wind. But if at her fourth rising, for that is the surest sign, she crosses heaven clear and not with blunted horns, all that day and all other days to the end of the month will be free from rain and winds, and the sailors, come safe to port, will pay their vows on the shore to Glaucus and Panopea and Melicertes son of Ino.

438–60. *The sun's prognostics.*

Sol quoque et exoriens et cum se condet in undas
signa dabit; solem certissima signa sequuntur,
et quae mane refert et quae surgentibus astris.
ille ubi nascentem maculis variaverit ortum
conditus in nubem medioque refugerit orbe,
suspecti tibi sint imbres: namque urget ab alto

arboribusque satisque Notus pecorique sinister.
aut ubi sub lucem densa inter nubila sese
diversi rumpent radii, aut ubi pallida surget
Tithoni croceum linquens Aurora cubile,
heu, male tum mitis defendet pampinus uvas;
tam multa in tectis crepitans salit horrida grando.
hoc etiam, emenso cum iam decedit Olympo,
profuerit meminisse magis; nam saepe videmus
ipsius in vultu varios errare colores:
caeruleus pluviam denuntiat, igneus Euros;
sin maculae incipient rutilo immiscerier igni,
omnia tum pariter vento nimbisque videbis
fervere. non illa quisquam me nocte per altum
ire neque ab terra moneat convellere funem.
at si, cum referetque diem condetque relatum,
lucidus orbis erit, frustra terrebere nimbis
et claro silvas cernes Aquilone moveri.

461–97. *The sun gives signs of great commotions. He grew dark on the death of Julius Caesar. Other portents foretold the battle of Philippi.*

Then what the evening shadows bring, whence comes
The calming breeze that banishes the clouds,
The secrets of the moisture-laden South,
All this the sun will tell. Who dares accuse
The sun of falsehood? He it is that warns
Of dark seditions, treachery, and wars
Of hidden growth. Yea, he it was that showed
At Caesar's death compassion upon Rome,
Veiling in umber haze his dazzling head,
When froward mortals feared eternal night.
But at that time the earth and sea besides,
Unseasonable birds and hell-sent dogs,
Gave portents. Often Etna 'neath our gaze

Burst her great furnaces and shed her heart
O'er Cyclopeän fields, a boiling flood
Of liquid rocks and solid balls of flame!
The Germans heard the din of heavenly wars;
Unwonted tremors shook the Alps; a voice
Of awful power rang through the silent groves;
Pale phantoms of strange aspect were espied
Through the night shadows; beasts were heard to speak,
O horror! rivers stood, earth oped her mouth,
Bronze statues sweated, ivory shed tears.
Whirling the woods away in one mad eddy,
Eridanus the king of rivers rose,
And carried steer and stall across the plains.
Nor at that time did entrails cease to show
The gloomy threats of filaments, nor wells
To run with blood, nor high-built citadels
To echo to the nightly howl of wolves.
Never so oft before did bolts descend
From azure skies, or awful meteors blaze.
Therefore Philippi once again beheld
The clash of Roman ranks, of Roman steel;
Nor were the gods displeased that twice our blood
Should glut the lean earth of Emathia
And Haemus' broad champaign. The time will come,
I doubt not, when the farmer on those plains,
Driving his bent plough deep, will bring to light
Old weapons, rough and rusted half away,
Or strike on headless helms his heavy hoes,
And gaze in wonder on the giant bones
Uprooted from their earthy sepulchres.

498–514. *May the gods preserve Caesar to help a world full of horrors and wars, where humanity is like a charioteer whose horses have run away with him.*

Di patrii, Indigetes, et Romule Vestaque mater,

quae Tuscum Tiberim et Romana Palatia servas,
hunc saltem everso iuvenem succurrere saeclo
ne prohibete. satis iam pridem sanguine nostro
Laomedonteae luimus periuria Troiae;
iam pridem nobis caeli te regia, Caesar,
invidet atque hominum queritur curare triumphos,
quippe ubi fas versum atque nefas; tot bella per orbem,
tam multae scelerum facies, non ullus aratro
dignus honos, squalent abductis arva colonis,
et curvae rigidum falces conflantur in ensem.
hinc movet Euphrates, illinc Germania bellum;
vicinae ruptis inter se legibus urbes
arma ferunt; saevit toto Mars impius orbe;
ut cum carceribus sese effudere quadrigae,
addunt in spatio, et frustra retinacula tendens
fertur equis auriga neque audit currus habenas.

BOOK II

1–34. *Now of the vine, the olive, and other trees. Methods of propagation.*

Thus far of the culture of the fields and of the constellations of heaven; now, O Bacchus, will I sing of thee, and with thee also of wild trees and the offspring of the slow-growing olive. Come hither, O father, lord of the wine-vat; here all is full of thy gifts; for thee the field is in its glory, laden with the vine-shoots of autumn, and the vintage foams in the brimming vats. Come hither, O lord of the wine-vat, take off thy buskins and with me stain thy bared shins in fresh must.

In the first place the ways of propagating trees are various. Some come up of their own accord without the

labour of mankind and widely overspread the plains and winding rivers. Such are the pliant black-sallow and the bending broom, the poplar, and the willow with its hoary bluish leaves. Some are produced from dropped seeds, as the tall Spanish chestnut, and the durmast oak, with its mass of leaves greatest of all in the woods of Jove, and the oak with the stalked acorn, reputed oracular by the Greeks. Others have a thick growth of suckers from the root, as cherries and elms: the Parnassian bay too comes up as a sucker under the thick shade of the mother tree. These are methods originally provided by nature; by them every kind of woods and shrubs and sacred groves flourishes. There are other methods which practice has found out by experiment. One takes side-growths from the sappy trunk of the mother tree and plants them in shallow trenches; another plants larger side-growths on level ground, cutting a cross on the base or sharpening it to a point. Other trees look for the bent-down arches of a layer, a young nursery on the ground where themselves grow. Others have no need of a root, and the planter makes no difficulty of setting in the ground a cutting from the top of the tree. Nay, and what is wonderful, if you cut the trunk of an olive in pieces, a root comes out from the dry wood. And often we see the branches of one tree turn without harm to those of another, and a pear-tree change to grow grafted apples, and the stony cornelian cherries grow red on plum-stocks.

35-60. *The husbandman, then, must toil; and you, Maecenas, must help me. With trees art must assist nature.*

Quare agite o proprios generatim discite cultus,
agricolae, fructusque feros mollite colendo,
neu segnes iaceant terrae. iuvat Ismara Baccho
conserere atque olea magnum vestire Taburnum.

tuque ades inceptumque una decurre laborem,
o decus, o famae merito pars maxima nostrae,
Maecenas, pelagoque volans da vela patenti.
non ego cuncta meis amplecti versibus opto,
non, mihi si linguae centum sint oraque centum,
ferrea vox. ades et primi lege litoris oram;
in manibus terrae: non hic te carmine ficto
atque per ambages et longa exorsa tenebo.

Sponte sua quae se tollunt in luminis oras,
infecunda quidem, sed laeta et fortia surgunt;
quippe solo natura subest. tamen haec quoque, si quis
inserat aut scrobibus mandet mutata subactis,
exuerint silvestrem animum, cultuque frequenti
in quascumque voles artis haud tarda sequentur.
nec non et, sterilis quae stirpibus exit ab imis,
hoc faciat, vacuos si sit digesta per agros:
nunc altae frondes et rami matris opacant
crescentique adimunt fetus uruntque ferentem.
iam quae seminibus iactis se sustulit arbos,
tarda venit seris factura nepotibus umbram,
pomaque degenerant sucos oblita priores
et turpis avibus praedam fert uva racemos.

61–108. *What methods are best for each kind of tree. Grafting and budding. Variety in fruits.*

In fact labour must be bestowed on them all, and all must be moved into trenches and tamed at the cost of toil. But olives succeed best by truncheons, vines by layers, Paphian myrtles by large cuttings of ripened wood, hard hazels by side-growths. From seed spring the great ash and the shady tree of Hercules' chaplet and the acorns of our Chaonian father; from seed too spring the lofty date-palm, and the fir destined to behold perils by sea.

But the rough-fruited arbute is engrafted with the offspring of the walnut-tree, and barren planes have borne fine apples: beeches have been hoary with the flower of the chestnut, the manna-ash with the white blossom of the pear, and swine have crunched the acorn under elms.

Grafting and budding are not one and the same method. In budding, where the buds push out of the middle of the bark, breaking the thin inner bark, a small slit is made at the very knot: in this they enclose a bud from a tree of another kind and teach it to unite with the sappy rind. In grafting, a slit is made where there is no knot in the trunk, and a way of some depth is made into the solid wood by wedges; then scions from a fruitful tree are inserted, and in no long time the great tree sends prolific branches heavenward and wonders at its strange leaves and fruits not its own.

Moreover, there are more sorts than one of strong elms, of the willow and the nettle-tree, and of the cypresses of Ida; nor do fat olives, the orchid-olive, and the shuttle-olive and the green-oil-olive with its bitter berry, grow in the same form, nor do the apple-tribe nor all the orchards of Alcinous; nor are the shoots the same in the warden-pear, the bergamot, and the pound-pear. Nor does the same vintage hang on our trees as Lesbos gathers from its Methymnaean vine-shoots. There are vines of Thasos and the white grapes of Mareotis, these thriving in a fat soil, those in a lighter; and the Psithian, better for raisin wine, and the searching Lageos, that will soon make your feet fail you and tie your tongue. There is the purple grape and the early grape, and how shall I praise thee, O Rhaetian grape? yet thou must not on that account seek to rival the Falernian cellars. There are the Aminnean vines, whose wine keeps excellently, to which even Tmolian and Phanaean, the king of wines, make their bow, and the lesser Argitis, which none can rival either

in yielding so much juice or in lasting so many years. I would not pass over thee, O vine of Rhodes, grateful to the gods and to dessert, or thee, Bumastus, with swollen bunches. But there is no counting the many kinds or telling their names: he that would know them would wish also to learn the number of the sands of the Libyan sea that are swept about by the west wind, or, when the east wind falls fiercely on ships, to know the number of the Ionian waves that break on the shore.

109–35. *Different trees grow in different soils, and each country has its natives.*

Nec vero terrae ferre omnes omnia possunt.
fluminibus salices crassisque paludibus alni
nascuntur, steriles saxosis montibus orni;
litora myrtetis laetissima; denique apertos
Bacchus amat collis, Aquilonem et frigora taxi.
aspice et extremis domitum cultoribus orbem
Eoasque domos Arabum pictosque Gelonos:
divisae arboribus patriae. sola India nigrum
fert hebenum, solis est turea virga Sabaeis.
quid tibi odorato referam sudantia ligno
balsamaque et bacas semper frondentis acanthi?
quid nemora Aethiopum molli canentia lana,
velleraque ut foliis depectant tenuia Seres?
aut quos Oceano propior gerit India lucos,
extremi sinus orbis, ubi aëra vincere summum
arboris haud ullae iactu potuere sagittae
(et gens illa quidem sumptis non tarda pharetris)?
Media fert tristis sucos tardumque saporem
felicis mali, quo non praesentius ullum,
pocula si quando saevae infecere novercae
miscueruntque herbas et non innoxia verba,

auxilium venit ac membris agit atra venena.
ipsa ingens arbos faciemque simillima lauro;
et, si non alium late iactaret odorem,
laurus erat: folia haud ullis labentia ventis;
flos ad prima tenax; animas et olentia Medi
ora fovent illo et senibus medicantur anhelis.

136–76. *The glories of Italy.*

But neither Media's pageantry of woods,
Nor glorious Ganges, nay, nor Hermus' stream
Whose mud is gold, with Italy may vie;
Not Bactra, India, nor the sandy world
Of rich Panchaea, incense-queen. This land
No bulls with breath of fire have ever ploughed,
Here were no teeth of hideous dragon sown,
Nor human corn-field eared with helm and spear
Stood forth: but with the wine-god's Massic dew
And pregnant crops it teems; olives and kine
Possess it and increase. The war-horse hence
Invades the plain with step superb, and hence
White flocks, Clitumnus, and huge victim bulls,
Oft sprinkled with thy hallowed stream, have led
A Roman triumph to the temple doors.
Here spring ne'er fades, and summer's reign extends
To months that are not hers; twice yean the ewes,
And twice the fruit-trees in their season bloom.
But where are cruel tigers and the tribe
Of ravening lions, where the monkshood fell
That cheats the unhappy hand? These are not found;
Nor scaly snakes so vast a train unfold,
Nor wreathe so many coils into a spire.
Then think on all the noble works of men:
Cities magnifical by years of toil
On sheer rocks built, with age-encrusted walls,

And stately rivers gliding underneath.
What of the higher and the lower sea,
Of giant lakes, great Larius and thee,
Benacus, with thy ocean roar and roll?
Why tell of harbours and the bar imposed
On Lake Lucrinus, and the fretful moan
Of angry seas, where breakers die without
And Julian waters laugh aloud within,
And where Tyrrhenic swell Avernian waves?
Rich veins of silver has our land displayed,
Rich copper-streams; with gold she flowed amain.
A race of warriors has our land brought forth,
Marsian, Sabellian, and Ligurian
Inured to ill, and Volscian, spearman true,
The Decii, Marii and Camilli famed,
The sons of Scipio proved in war, and thee,
Great Caesar, thee, who in the farthest East
With conquering arm art warding from our hills
The coward Indian. Land of Saturn, hail!
Great mother of corn and wine, great mother of men:
For thee I try the immemorial themes
Of praise and skill, for thee I dare to ope
The sacred fountain-head and chant anew
Through Roman streets the song of Ascra's bard.

177-202. *Of soils; which suits the olive, which the vine, and which is best for grazing.*

Nunc locus arvorum ingeniis, quae robora cuique,
quis color et quae sit rebus natura ferendis.
difficiles primum terrae collesque maligni,
tenuis ubi argilla et dumosis calculus arvis,
Palladia gaudent silva vivacis olivae.
indicio est tractu surgens oleaster eodem
plurimus et strati bacis silvestribus agri.

at quae pinguis humus dulcique uligine laeta,
quique frequens herbis et fertilis ubere campus
(qualem saepe cava montis convalle solemus
dispicere: huc summis liquuntur rupibus amnes
felicemque trahunt limum) quique editus Austro
et filicem curvis invisam pascit aratris:
hic tibi praevalidas olim multoque fluentis
sufficiet Baccho vitis, hic fertilis uvae,
hic laticis, qualem pateris libamus et auro,
inflavit cum pinguis ebur Tyrrhenus ad aras,
lancibus et pandis fumantia reddimus exta.
sin armenta magis studium vitulosque tueri,
aut ovium fetum aut urentis culta capellas,
saltus et saturi petito longinqua Tarenti,
et qualem infelix amisit Mantua campum
pascentem niveos herboso flumine cycnos;
non liquidi gregibus fontes, non gramina deerunt,
et quantum longis carpent armenta diebus
exigua tantum gelidus ros nocte reponet.

203–58. *The soil for corn. The worst and the best soils. How to test the qualities of a soil.*

Land which is black and fat under the piercing share and has a friable soil, for that is what we try to make it by ploughing, is generally the best for corn. From no plain will you see the slow oxen draw more loaded waggons home. Another good soil for corn is that from which the angry ploughman has removed a wood, felling the trees which have stood idle for years and stubbing up the ancient habitations of the birds, stumps and all. The birds have abandoned their nests and are fled aloft, and the wild land is grown trim under the driven plough. As

to the hungry gravel of the hillside field, it will scarcely afford lowly spurge-laurel and rosemary to bees; and rough tufa and chalk channelled by venomous water-snakes avow that no other fields provide such sweet food for serpents or so allow them winding lairs. The land which exhales thin mist and scudding vapours, and drinks in moisture, and returns it at pleasure, and always clothes itself green with grass, and does not stain the iron share with scurf and salt rust, that land will twine the elms with fruitful vines and is good for the olive. You will find on trial that it suits cattle, and bears the curved ploughshare. Such a land is ploughed by rich Capua and the coast near mount Vesuvius and by the Clanius unkind to the scanty populace of Acerrae.

Now I will tell by what means you may distinguish each sort of soil. If you desire to know whether it is loose or close above the mean, since one is good for corn and the other for vines, the closer soil for Ceres and the loosest for Bacchus, you will first choose a spot and have a deep pit dug in a firm spot, and have all the soil put back again, and tread it all hard in. If it does not fill the pit, the soil is loose and will be more suited for cattle and generous vines. If it refuses to go back into its place and there is some earth left when the pit is filled up, the soil is thick; you may expect resistance in the clods and stiffness in the ridges, and must have strong oxen to break up the ground. Now salty ground, bitter as it is called—it is unfit for corn, is not bettered by ploughing, and does not keep vines true to kind or other fruits to their name—may be known by the following experiment: take close-woven baskets, that is the strainers of the wine-press, where they hang in the chimney: in them put some of this wicked soil mixed with sweet water from the spring, fill them up and press it in: all the water will of course ooze out, large drops coming through the wicker-work: the taste will

clearly disclose the truth, and the bitterness will warp with disgust the mouths of those who try it.

A fat soil, to be brief, we discern by the following means: it never crumbles when it is squeezed in the hands, but in the handling sticks to the fingers like tar. A moist soil produces ranker grass and is altogether too luxuriant. Ah, let not mine be too fruitful nor show itself too strong when the ears first appear! The heavy and the light soil discover themselves readily by the weight. It is easy to distinguish the black by the sight, and what colour is in each, but it is hard to explore the pernicious cold: only the Corsican pine and the noxious yew and the black ivy sometimes supply indications.

259–97. *The preparation of the soil. Directions for the nursery and for planting.*

His animadversis terram multo ante memento
excoquere et magnos scrobibus concidere montis,
ante supinatas Aquiloni ostendere glaebas
quam laetum infodias vitis genus. optima putri
arva solo: id venti curant gelidaeque pruinae
et labefacta movens robustus iugera fossor.
at si quos haud ulla viros vigilantia fugit,
ante locum similem exquirunt, ubi prima paretur
arboribus seges et quo mox digesta feratur,
mutatam ignorent subito ne semina matrem.
quin etiam caeli regionem in cortice signant,
ut, quo quaeque modo steterit, qua parte calores
austrinos tulerit, quae terga obverterit axi,
restituant: adeo in teneris consuescere multum est.
collibus an plano melius sit ponere vitem
quaere prius. si pinguis agros metabere campi,
densa sere: in denso non segnior ubere Bacchus;

sin tumulis acclive solum collisque supinos,
indulge ordinibus; nec setius omnis in unguem
arboribus positis secto via limite quadret:
ut saepe ingenti bello cum longa cohortis
explicuit legio et campo stetit agmen aperto,
derectaeque acies, ac late fluctuat omnis
aere renidenti tellus, necdum horrida miscent
proelia, sed dubius mediis Mars errat in armis.
omnia sint paribus numeris dimensa viarum;
non animum modo uti pascat prospectus inanem,
sed quia non aliter viris dabit omnibus aequas
terra, neque in vacuum poterunt se extendere rami.
Forsitan et scrobibus quae sint fastigia quaeras.
ausim vel tenui vitem committere sulco.
altior ac penitus terrae defigitur arbos,
aesculus in primis, quae quantum vertice ad auras
aetherias tantum radice in Tartara tendit.
ergo non hiemes illam, non flabra neque imbres
convellunt: immota manet multosque nepotes,
multa virum volvens durando saecula vincit,
tum fortis late ramos et bracchia tendens
huc illuc media ipsa ingentem sustinet umbram.

298-335. *Various precautions for the vineyard and the olive-yard. The time for planting.*

Let not your vineyards face the setting sun, and plant no hazel among your vines, and do not take cuttings from the shoots at the very top of the tree, so great is their love for the earth. See that your knife is not blunt and so damages the plants. You must not graft the olive on the wild oleaster, for a spark is often dropped by careless shepherds, which being at first concealed under the unctuous bark sets fire to the trunk, and thence getting up

into the topmost leaves sends a great crackling up to the sky, and running triumphantly along the branches is sovran in the upper boughs, and involves the whole orchard in flames, and thick with pitchy darkness lifts a black cloud to heaven; especially if a tempest has swooped from above on to the woods and a driving wind rolls the fire along. When this happens, as the grafts have no strength from the roots, and, when the burnt top is sawn off, cannot shoot again or recover their growth, having no connexion with the ground, only the barren oleaster with its bitter leaves remains alive.

Let no man, whatever his credit as a wise counsellor, induce you to stir the hard earth when the north wind blows. The winter binds up the country with frost and does not suffer the frozen root of the young plant to take hold of the ground. The best time for planting vineyards is when in the glowing spring the white bird appears which is hated by long snakes, or just before the first chills of autumn when the striding sun does not yet touch the winter with his horses and summer is just passing away. It is spring that is beneficial to the verdure of the orchards, spring to the woods; in spring the lands swell and demand seeds for increase. Then the omnipotent father, Aether, descends with fruitful showers into the bosom of his joyful spouse, and greatly mingling with her great body nourishes all her offspring. Then the pathless thickets resound with tuneful birds, and the herds renew their love at the stated times; the teeming earth brings forth and the fields open their bosoms to the warm zephyrs; all abound with gentle moisture, and the herbs safely venture to trust themselves to the new suns; nor does the vine-branch fear the rising south winds, or that the mighty north winds will send a burst of rain from the sky, but pushes out its buds and unfolds all its leaves.

336–53. *The spring of the early world. Treatment of young vines.*

Non alios prima crescentis origine mundi
inluxisse dies aliumve habuisse tenorem
crediderim: ver illud erat, ver magnus agebat
orbis, et hibernis parcebant flatibus Euri,
cum primae lucem pecudes hausere, virumque
terrea progenies duris caput extulit arvis,
immissaeque ferae silvis et sidera caelo.
nec res hunc tenerae possent perferre laborem,
si non tanta quies iret frigusque caloremque
inter, et exciperet caeli indulgentia terras.

Quod superest, quaecumque premes virgulta per agros
sparge fimo pingui et multa memor occule terra,
aut lapidem bibulum aut squalentis infode conchas:
inter enim labentur aquae, tenuisque subibit
halitus, atque animos tollent sata. iamque reperti
qui saxo super atque ingentis pondere testae
urgerent: hoc effusos munimen ad imbris,
hoc, ubi hiulca siti findit Canis aestifer arva.

354–96. *Later treatment of the vines. Pruning. Beasts that are enemies of the vine.*

When all are planted, draw the earth around
Their necks full often, and fork up the ground;
Or work the soil beneath the plough, and guide
The struggling steers adown the alley side;
Then fix smooth rods, and shafts of sapling shorn,
And ashen stakes, and forks with double horn,
Whereon they may defy the tempest's might,
And climb espalier'd up the elm-tree height.
But while young life is nestling delicate
In callow leaflets, spare their tender state;

And while the glad shoots frolic on the breeze,
Loose-rein'd on space, and prancing as they please,
Apply not yet the pruning falchion keen,
But nip them with your nails, and thin between;
Until they hug the elms with hearty strain,
Then strip their locks, and clip their arms amain:
Till then they shrink from steel; then bravely play
The iron Lord, and check the flaunting spray.
A hedge, moreover, must be wattled proof,
To keep the herds of every kind aloof;
Especially while soft and debonair
The maiden leafage laughs at future care:
Though soon to prove (besides the frost's affront,
And sunny onset of the summer's brunt)
The sport of forest bulls, and roes malign,
And browsing ewes, and gormandizing kine.
Nor doth the cold, with white frost matted stiff,
Nor summer's sheer dint on the sultry cliff,
Annoy like these, with venom'd tushes' cark,
And scar indented on the nibbled bark.
And hence a goat, the Wine-god's victim, dies,
When ancient pastimes enter on the stage,
And Theseus' sons award the village prize,
Beside the cross-roads, where the wits engage;
While rustics, tippling on the velvet sward,
Are dancing upon bladders smear'd with lard.
Ausonian farmers too, a Trojan race,
Rude carols troll, and grin with broad grimace;
Grotesque and hideous are the masks they wear,
The which themselves of hollow cork prepare:
They hail thee, Bacchus, in their jocund lines,
And hang thy puppets swaying on the pines.
So, in the heyday of their fruitage lush,
The vineyards teem, the nestling valleys blush,
The dingles, and the deep lands, and where'er

The God, parading, shows his forehead fair.
To Bacchus, then, right grateful will we sing
Our native lay, and cakes and chargers bring;
Led by the horn the felon goat shall stand,
And reeking entrails roast on hazel wand.

397–419. *Work in the vineyard.*

Est etiam ille labor curandis vitibus alter,
cui numquam exhausti satis est: namque omne quotannis
terque quaterque solum scindendum glaebaque versis
aeternum frangenda bidentibus, omne levandum
fronde nemus. redit agricolis labor actus in orbem,
atque in se sua per vestigia volvitur annus.
ac iam olim, seras posuit cum vinea frondes
frigidus et silvis Aquilo decussit honorem,
iam tum acer curas venientem extendit in annum
rusticus, et curvo Saturni dente relictam
persequitur vitem attondens fingitque putando.
primus humum fodito, primus devecta cremato
sarmenta, et vallos primus sub tecta referto;
postremus metito. bis vitibus ingruit umbra,
bis segetem densis obducunt sentibus herbae;
durus uterque labor: laudato ingentia rura,
exiguum colito. nec non etiam aspera rusci
vimina per silvam et ripis fluvialis harundo
caeditur, incultique exercet cura salicti.
iam vinctae vites, iam falcem arbusta reponunt,
iam canit effectos extremus vinitor antes:
sollicitanda tamen tellus pulvisque movendus,
et iam maturis metuendus Iuppiter uvis.

420–57. *Olives and other trees.*

Olives, on the other hand, need no work on the tree, nor do they expect the pruning-hook curved at the point

or tearing drag-hoes when once they have got a hold on the soil and stood the blasts. The earth of itself supplies sufficient moisture to the trees when it is broken by the ploughshare, and heavy fruitage just after the ploughing. Only by ploughing nurse the fat olive, the darling of Peace.

Fruit-trees also, as soon as the scions have felt the force of their stocks and gained strength of their own, quickly shoot up toward the stars by their own power nor need help from us. At the same time all the forest is laden with fruit, and the uncultivated habitations of birds glow with ruddy berries. Cattle browse on the tree-medick, the lofty wood supplies pine-wood torches, the fires of evening are fed and spread their light. And do men hesitate about planting and bestowing care? Why should I speak of greater things? Willows and humble brooms afford either browsing for the herd or shade for the shepherds, a hedge for the crops and food for the honey-bee. It is joy to look at Cytorus waving with box and the groves of Narycian pine, joy to see fields not obliged to drag-hoes or any care of men. Even the barren forests on the heights of Caucasus, which the strong east winds tear and harry continually, give each of them its different produce, give the timber of pines that serves for ships, the oxycedrus and the cypress for buildings. From these husbandmen have turned spokes for wheels and solid wheels for waggons, and men have laid down the curved hulls of ships. Willows abound with withies, elms with leaves; the myrtle and the cornelian cherry, so useful in war, supply strong spear-shafts; yews are bent into Ituraean bows; smooth limes and box smoothed by the lathe are shaped and hollowed by strong tools; the light alder too swims on the torrent flood, sped down the Po; and bees conceal their swarms in hollow cork-trees and the body of a decaying holm-oak. What have the gifts of Bacchus produced in comparison with these? Bacchus has even been the occasion of crimes:

he overcame by death the raging Centaurs, Rhoetus and Pholus and Hylaeus threatening the Lapithae with a huge wine-bowl.

458-89. *The happy life of the farmer. My first wish is to know the laws of nature, my second to lead a country life.*

O fortunatos nimium, sua si bona norint,
agricolas! quibus ipsa procul discordibus armis
fundit humo facilem victum iustissima tellus;
si non ingentem foribus domus alta superbis
mane salutantum totis vomit aedibus undam,
nec varios inhiant pulchra testudine postis
inlusasque auro vestis Ephyreiaque aera,
alba neque Assyrio fucatur lana veneno,
nec casia liquidi corrumpitur usus olivi;
at secura quies et nescia fallere vita,
dives opum variarum, at latis otia fundis
(speluncae vivique lacus et frigida Tempe
mugitusque boum mollesque sub arbore somni)
non absunt; illic saltus ac lustra ferarum,
et patiens operum exiguoque adsueta iuventus,
sacra deum sanctique patres; extrema per illos
Iustitia excedens terris vestigia fecit.

Me vero primum dulces ante omnia Musae,
quarum sacra fero ingenti percussus amore,
accipiant caelique vias et sidera monstrent,
defectus solis varios lunaeque labores;
unde tremor terris, qua vi maria alta tumescant
obicibus ruptis rursusque in se ipsa residant,
quid tantum Oceano properent se tingere soles
hiberni, vel quae tardis mora noctibus obstet.
sin has ne possim naturae accedere partis
frigidus obstiterit circum praecordia sanguis,

rura mihi et rigui placeant in vallibus amnes,
flumina amem silvasque inglorius. o ubi campi
Spercheusque et virginibus bacchata Lacaenis
Taygeta! o qui me gelidis convallibus Haemi
sistat, et ingenti ramorum protegat umbra!

490–542. *The sage is blest, but so is the countryman. The countryman's life.*

Happy the man who has been able to learn the causes of things and has cast beneath his feet all fears and inexorable fate and the noise of greedy Acheron! Blest he also who knows the country gods, Pan and old Silvanus and the sister nymphs! Him neither the rods of the people nor the purple of kings has moved, nor the civil feud that breaks the loyalty of brother to brother, nor the Dacian swooping down in conspiracy from the Danube, nor the great Roman state and kingdoms in the death-throes; nor has he been pained by pity for the penniless or envied the rich. He has gathered the fruits which the branches and his own farms of their grace have yielded spontaneously; nor has he seen the ruthless laws or the frantic law-courts or the archives of the people. Others trouble unexplored seas with oars and rush to arms, make their ways into the palaces and ante-chambers of the great; one brings ruin to a city and misery to its homes, that he may quaff from a gemmed cup and sleep on Tyrian purple: another heaps up riches and watches his buried hoard of gold: one stands agape before the platform of oratory, another has been caught by applause in the theatre as with parted lips he listens to the repeated roar from every tier. Others rejoice to be sprinkled with the blood of their brothers and change their homes and beloved halls for exile, and seek a country lying under another sun.

Meantime the husbandman with crooked plough
Has cleft the earth: hence labour's yearly meed,

Hence feeds he little child and fatherland,
Hence are milch-cow and honest ox maintained.
Earth never rests: either with fruit she flows,
Or with young lambs, or with the wheaten sheaf
Beloved of Ceres: increase loads the drills
And barns are overcome. Now winter's here,
And Sicyon's berry makes the oil-press move,
The swine plod homeward acorn-sleek, the woods
Yield arbutes; many-fruited Autumn lays
Her produce down; on sunny rocks o'erhead
The vintage mellows to the ripening sun.
His darling children cling and kiss the while,
His chaste home keeps its purity, the cows
Drag udders deep, and in the meadows lush
Kids fat and bonny wrestle horn to horn.
The husbandman himself keeps holiday,
And on the greensward round the altar fire,
Pours wine and hails thee, wine-press god; the while
His comrades wreathe the bowl. Then on the elm
He sets a mark, whereat with wingèd dart
His shepherds vie, and for the wrestling match
The rustic bares his horny nerve and thew.
Such was the life the Sabines lived of yore,
Such Remus and his twin; 'twas this, in sooth,
That made Etruria strong, and Rome herself
The fairest thing the world hath ever seen,
Seven hills enfolded in one city wall.
Before the sceptred sway of Dicte's Jove,
Before men banqueted on slaughtered kine,
Whose blood be on them! golden Saturn lived
A life like this on earth. Not yet was heard
The blare of martial clarion, not yet
Upon hard anvil clanged the sounding sword.
Lo! many laps our mares have run: 'tis time
To loose the harness from their smoking necks.

BOOK III

1–48. *Of cattle and pasturage. The mythical themes are trite. Some day I hope to celebrate Caesar. Now Maecenas calls me again to the woods.*

THEE also, O great Pales, will I sing, and thee, O memorable shepherd from Amphrysus, and you, O woods and rivers of Lycaeus. All other themes which might have laid a spell on minds at leisure are now outworn. Who does not know cruel Eurystheus or the altars of execrable Busiris? Who has not heard tell of the boy Hylas and Delos, the isle of Latona, and of Hippodamia, and Pelops famous for his ivory shoulder, that keen charioteer? I must essay a path whereby I may raise myself too from the ground and float in triumph upon the lips of men. I first of all, if my life but last, returning into my own country shall bring with me the Muses from the top of Helicon; I will be the first to bring to thee, O Mantua, the palms of Edom, and on the green plain will build a temple of marble by the water side, where wide Mincius wanders with slow windings and fringes his banks with fresh reeds. In the shrine shall stand Caesar as lord of the temple. In his honour shall I, a conqueror and conspicuous in Tyrian purple, make a hundred four-horse chariots drive beside the stream. I shall have all Greece leave the Alpheus and the groves of Molorchus and contend in running and with the untanned boxing-glove. I myself, my head adorned with leaves stripped from the olive, shall give the prizes. Even now it is joy to lead the solemn procession to the temple and see the slaughtered steers, or see how the back-scene opens and the wings are reversed, and how the Britons woven in the purple curtain rise with it. On the temple doors I will have carven in gold and solid ivory the battle with the Gangarides and the arms of triumphant Quirinus, and here too the Nile surging with war and

flowing high, and soaring columns decked with naval bronze. I will add the cities of Asia and subdued Niphates and the Parthian confident in flight and in arrows shot backward, and the trophies snatched by his valour from two different enemies, and his double triumph in the east and in the west. There shall be breathing statues of Parian marble, the descendants of Assaracus, and the great names in the race that sprang from Jove, and Tros, the father of Assaracus, and Apollo, the builder of Troy. Unsuccessful envy shall fear the Furies, and the stern stream of Cocytus, and Ixion's bonds of snakes and monstrous wheel, and the stone not to be rolled up the hill. For the time being let us track the woods of the Dryads and the untouched lawns, the hard task, Maecenas, which thou layest upon me. Without thy aid my mind sketches out nothing great. Come now, snap asunder slow delays; with the clamour of the hunt Cithaeron calls and the hounds of Taygetus and Epidaurus, tamer of horses, and the cry rings back redoubled by the assenting woods. Yet later on I shall gird myself to sing the fiery fights of Caesar and carry his name in glory down as many years as lie between him and the birth of Tithonus.

49-94. *Of breeding horses and cattle. The right age. The choice of stallions.*

Seu quis Olympiacae miratus praemia palmae
pascit equos, seu quis fortis ad aratra iuvencos,
corpora praecipue matrum legat. optima torvae
forma bovis cui turpe caput, cui plurima cervix,
et crurum tenus a mento palearia pendent;
tum longo nullus lateri modus: omnia magna,
pes etiam; et camuris hirtae sub cornibus aures.
nec mihi displiceat maculis insignis et albo,
aut iuga detrectans interdumque aspera cornu

et faciem tauro propior, quaeque ardua tota
et gradiens ima verrit vestigia cauda.
aetas Lucinam iustosque pati hymenaeos
desinit ante decem, post quattuor incipit annos;
cetera nec feturae habilis nec fortis aratris.
interea, superat gregibus dum laeta iuventas,
solve mares; mitte in Venerem pecuaria primus,
atque aliam ex alia generando suffice prolem.
optima quaeque dies miseris mortalibus aevi
prima fugit: subeunt morbi tristisque senectus
et labor, et durae rapit inclementia mortis.
semper erunt quarum mutari corpora malis:
semper enim refice ac, ne post amissa requiras,
ante veni et subolem armento sortire quotannis.

Nec non et pecori est idem dilectus equino.
tu modo, quos in spem statues summittere gentis,
praecipuum iam inde a teneris impende laborem.
continuo pecoris generosi pullus in arvis
altius ingreditur et mollia crura reponit;
primus et ire viam et fluvios temptare minacis
audet et ignoto sese committere ponti,
nec vanos horret strepitus. illi ardua cervix
argutumque caput, brevis alvus obesaque terga,
luxuriatque toris animosum pectus (honesti
spadices glaucique, color deterrimus albis
et gilvo). tum, si qua sonum procul arma dedere,
stare loco nescit, micat auribus et tremit artus,
collectumque premens volvit sub naribus ignem.
densa iuba, et dextro iactata recumbit in armo;
at duplex agitur per lumbos spina, cavatque
tellurem et solido graviter sonat ungula cornu.
talis Amyclaei domitus Pollucis habenis

Cyllarus et, quorum Grai meminere poetae, 90
Martis equi biiuges et magni currus Achilli.
talis et ipse iubam cervice effundit equina
coniugis adventu pernix Saturnus, et altum
Pelion hinnitu fugiens implevit acuto.

95–137. *Characteristics of a good stallion. Treatment of him and of the mare.*

Even your good stallion, when he is oppressed with sickness or sluggish with years, you must shut up in the stall and not suffer him to disgrace himself in old age. You must see above all that the stallion has spirit and youth: next to this you must look to other qualities, and the breed of his sire and dam, and how he takes the pang of defeat and exults in victory. Who has not watched the headlong speed of a race, the rush of chariots from the barriers, when the young drivers' hopes are elate and the bounding heart is drained with excited pulsation? Forward they lean whirling the lash and slackening the reins; on flies the wheel swift and hot as fire. Now the wheels touch the ground, now they seem to be lifted up and swept on through empty air and to rise against the sky. No slowing, no idling. The tawny sand mounts in a cloud. They are wet with foam and the breath of those behind them. That is what the love of praise can do, that shows their zeal for victory.

Erichthonius was the first that dared to join four horses to a chariot and stand victorious above the rapid wheels. The Pelethronian Lapithae invented bridles and the horse-breaker's ring, riding on horseback, and taught the horseman in full armour to make his steed paw the ground and prance proudly. The task is a great one, whether you breed for driving or for riding. In either case breeders look for a young, spirited, swift horse, not an older one, however often he may have turned the enemy

to flight, and though he boast Epirus or gallant Mycenae for his country and show his pedigree from Neptune's first creation.

Noting these points they show all diligence to get betimes into good condition the horse they have chosen to be leader and husband of the stable. They cut the best grass for him, and give him plenty of water and corn, so as to keep up his strength and prevent any weakness in the offspring. The mares, on the other hand, they try to keep lean, stinting them of fodder and water. Moreover they often gallop them and sweat them in the sun, when the floor groans heavily with threshing and the empty chaff is tossed in the winnowing to the rising zephyrs.

138–56. *Treatment of the mares and cows.*

Rursus cura patrum cadere et succedere matrum
incipit. exactis gravidae cum mensibus errant,
non illas gravibus quisquam iuga ducere plaustris,
non saltu superare viam sit passus et acri
carpere prata fuga fluviosque innare rapacis.
saltibus in vacuis pascunt et plena secundum
flumina, muscus ubi et viridissima gramine ripa,
speluncaeque tegant et saxea procubet umbra.
est lucos Silari circa ilicibusque virentem
plurimus Alburnum volitans, cui nomen asilo
Romanum est, oestrum Grai vertere vocantes,
asper, acerba sonans, quo tota exterrita silvis
diffugiunt armenta, furit mugitibus aether
concussus silvaeque et sicci ripa Tanagri.
hoc quondam monstro horribilis exercuit iras
Inachiae Iuno pestem meditata iuvencae.
hunc quoque (nam mediis fervoribus acrior instat)
arcebis gravido pecori, armentaque pasces
sole recens orto aut noctem ducentibus astris.

157–208. *Training of bullocks and colts.*

After birth all the care is transferred to the calves. They are marked by burning irons with a note of the breed, and distinction is made of those that are to maintain the stock, those that are to be kept sacred for the altars, and those that are to cleave the ground and turn up the rugged soil and break its clods. The rest of the herd graze in the green meadows, but those which you mean to form for the pursuit and use of agriculture you must teach while they are still calves, and start on the road of taming them while their young minds are tractable and their age pliant. First hang loose collars of thin withy about the nape of the neck; afterwards, when their free necks are grown accustomed to servitude, use the same collars to yoke two of a size together and make them keep step. And now let them often draw wheels without a body along the ground, making only shallow ruts in the top of the dust. Afterwards let the beechen axle labour and groan under a considerable load, and let a copper-plated pole draw the wheels joined to it. All the time let the untamed bullocks be fed, not only with the small leaves of willows and fen sedge, but also with growing corn, and do not follow the fashion of the last generation in allowing cows with young calves to fill the pails with snowy milk, but let them spend all their udders on their beloved offspring.

If, however, your mind is rather towards war and its fierce troops, or towards driving beside the Alphean streams of Pisa and speeding your flying car in the grove of Jupiter, the first part of a horse's training is to see the spirit and arms of warriors, and to endure the trumpets, and to bear the rattling of the moving wheel, and to hear in the stable the jingling of the bells on the bridle, and then more and more to rejoice in the coaxing praises of his trainer and to love the sound of a pat on the neck.

Let him face all this from the time of his weaning, and let him now and then yield his mouth to soft bits while he is still weak and timid and unconscious of his powers. But when three years are past and the fourth summer has begun, let him presently try his paces in the training round, his hoofs ringing with regular steps, and bend his legs with alternate movements, and seem to be doing work. Next let him challenge the winds for speed, and, flying over the open levels as if unbridled, let him scarce print his footsteps on the top of the sand: as when the north wind has swept in strength from the Hyperborean coasts, and scatters the storms and unraining clouds of Scythia; then the tall corn and the stretches of water quiver with the first gentle blasts, and the tops of the woods rustle and the long rollers press towards the beach; but the wind flies on, sweeping field and flood. Such a horse will either sweat at the winning-posts of the Elean plain and over its long laps, and will champ the bloody foam, or better than others bear Belgian chaises with docile neck. Then at last, when they are quite broken in, let their bodies grow large with mixed provender, for, if they are fed high before this, they will be too full of mettle, and when caught will refuse to bear the tough lash and obey the biting curb.

209–41. *The dangers of love. A bull fight.*

Sed non ulla magis viris industria firmat
quam Venerem et caeci stimulos avertere amoris,
sive boum sive est cui gratior usus equorum.
atque ideo tauros procul atque in sola relegant
pascua post montem oppositum et trans flumina lata,
aut intus clausos satura ad praesepia servant.
carpit enim viris paulatim uritque videndo
femina, nec nemorum patitur meminisse nec herbae

dulcibus illa quidem inlecebris, et saepe superbos
cornibus inter se subigit decernere amantis.
pascitur in magna Sila formosa iuvenca:
illi alternantes multa vi proelia miscent
vulneribus crebris, lavit ater corpora sanguis,
versaque in obnixos urgentur cornua vasto
cum gemitu, reboant silvaeque et longus Olympus.
nec mos bellantis una stabulare, sed alter
victus abit longeque ignotis exsulat oris.
multa gemens ignominiam plagasque superbi
victoris, tum quos amisit inultus amores,
et stabula aspectans regnis excessit avitis:
ergo omni cura viris exercet et inter
dura iacet pernix instrato saxa cubili
frondibus hirsutis et carice pastus acuta,
et temptat sese atque irasci in cornua discit
arboris obnixus trunco, ventosque lacessit
ictibus, et sparsa ad pugnam proludit harena.
post ubi collectum robur viresque refectae,
signa movet praecepsque oblitum fertur in hostem:
fluctus uti medio coepit cum albescere ponto,
longius ex altoque sinum trahit, utque volutus
ad terras immane sonat per saxa neque ipso
monte minor procumbit, at ima exaestuat unda
verticibus nigramque alte subiectat harenam.

242–83. *The madness of passion, especially in mares.*

So then all kinds on earth of men and herds,
The ocean tribes, the beasts, the painted birds,
Rush all alike to frenzy and to flame;
Love rules them all, and love is still the same.
No other time the lioness so bold
Forsakes her cubs and wanders o'er the wold;

No other time the lubbard bears have made
Such death and havoc through the forest shade;
Then raves the boar, and then the tiger most;
Bad travelling then on Libya's lonely coast.
  See how the courser thrills from head to foot,
If once the scent hath brought the well-known gale!
  Nor curb nor lash can check his hot pursuit,
Nor solid rocks, nor cavern'd crags avail,
Nor roaring floods athwart his track that hurl
Uprooted mountains in the billow-swirl.
  Out runs, and whets his tusks, the Samnite boar,
And with his strong foot shoves the earth before,
Against a tree he rubs his ribs, and so
See-sawing proofs his shoulders for the blow.
  And what of him, the stripling, in whose frame
Hard-hearted love arouses giant flame?
Forsooth the waves by fitful tempests lash'd,
In blind midnight, into them he hath dash'd;
Above him peals the portal of the heaven,
And shout the surges on the boulders driven:
'Come back!' in vain his wretched parents cry,
And maiden sworn upon his death to die.
  The spotted lynx of Bacchus, what do they?
The spiteful race of wolves, the mastiff—nay
The timid stags, how eager for the fray!
  Good sooth the filly's rage transcends the whole,
And Venus' self hath given them her soul;
At such a time the Potniad yokemates four
With reeking teeth the flesh of Glaucus tore.
Through Gargara, and Ascanius, love is guide;
They scale the mountain, and they breast the tide.
Soon as the subtle flame within them burns,
In Spring the most (for then the warmth returns)
With faces set to front the westward seas
On cliffs they stand, and woo the flitting breeze;

And oft with no espousals—wondrous tale!—
Away they fly impregnate of the gale;
Through rocks, and crags, and bosom'd glens they run,
Not eastward, nor to meet the rising sun,
But northward, or where blackest south winds rise,
And with the chill of rain begloom the skies.
And hence Hippomanes (well-named by swains)
A clammy poison, trickles from their veins,
Hippomanes, sought out by step-dames vile,
Who mingle herbs of death, and glamour chant of guile.

284–321. *Of sheep and goats. Their treatment in winter and their uses.*

Sed fugit interea, fugit inreparabile tempus,
singula dum capti circumvectamur amore.
hoc satis armentis. superat pars altera curae,
lanigeros agitare greges hirtasque capellas.
hic labor, hinc laudem fortes sperate coloni.
nec sum animi dubius verbis ea vincere magnum
quam sit et angustis hunc addere rebus honorem;
sed me Parnasi deserta per ardua dulcis
raptat amor; iuvat ire iugis, qua nulla priorum
Castaliam molli devertitur orbita clivo.
nunc, veneranda Pales, magno nunc ore sonandum.
Incipiens stabulis edico in mollibus herbam
carpere ovis, dum mox frondosa reducitur aestas,
et multa duram stipula filicumque maniplis
sternere subter humum, glacies ne frigida laedat
molle pecus scabiemque ferat turpisque podagras.
post hinc digressus iubeo frondentia capris
arbuta sufficere et fluvios praebere recentis,
et stabula a ventis hiberno opponere soli
ad medium conversa diem, cum frigidus olim

iam cadit extremoque inrorat Aquarius anno.
hae quoque non cura nobis leviore tuendae
(nec minor usus erit, quamvis Milesia magno
vellera mutentur Tyrios incocta rubores),
densior hinc suboles, hinc largi copia lactis ;
quam magis exhausto spumaverit ubere mulctra
laeta magis pressis manabunt flumina mammis.
nec minus interea barbas incanaque menta
Cinyphii tondent hirci saetasque comantis
usum in castrorum et miseris velamina nautis.
pascuntur vero silvas et summa Lycaei,
horrentisque rubos et amantis ardua dumos.
atque ipsae memores redeunt in tecta, suosque
ducunt, et gravido superant vix ubere limen.
ergo omni studio glaciem ventosque nivalis,
quo minor est illis curae mortalis egestas,
avertes, victumque feres et virgea laetus
pabula, nec tota claudes faenilia bruma.

322–83. *Sheep and goats in summer. Shepherd life in Africa and in Scythia.*

But when the warm weather rejoices in inviting zephyrs, it will send both your flocks into lawns and pastures, and then let us take to the cool fields at the first rising of Lucifer, while the morn is new, while the grass is hoar, and the dew upon the tender herbs is most grateful to the flock. Afterward, when the fourth hour of heaven has brought on thirst, and the plaintive cicalas pierce the vineyard with their song, I shall call the flocks to the wells or deep pools to drink the water running in holm-oak troughs, but in the midday heats to explore the shady glen where some great oak of Jupiter with an ancient trunk spreads its vast boughs, some thick grove of dusky holm-oaks casts its hallowed shadow ; and then again I shall bid you give them

clear water and graze them again till sunset, when cool Vesper tempers the air, and the moon now dewy refreshes the lawns, and the river-banks are attuned by the king-fisher, the thickets by the warbler.

Why should my verse proceed to tell you of the shepherds of Africa, their pastures and scattered shielings? Their flocks often graze both day and night for a whole month together and go through long deserts without any fixed abode, so far do the plains extend. The African herdsman carries his all with him, his roof and his home, his hunting spear and Spartan hound and Cretan quiver; just as when the warlike Roman in his national arms goes fast under a cruel load, and pitches his camp against the foe and stands in line ere he is looked for. It is not so among the Scythian tribes by the Azof water, and where the turbid Danube rolls its yellow sands, and where Rhodope turns and stretches to the north. There they keep their herds shut up in stalls, and there are no herbs seen on the plain or leaves on the tree; but there are no landmarks in the waste of cold snow rising seven ells deep. There it is always winter, always north-west winds blowing cold. Worse, the sun never breaks up the pallid shades, neither when he drives his horses up the sky, nor when he washes his sinking car in the red water of Ocean. Sudden crusts gather on the running stream and soon the wave sustains iron wheels on its back, once a way for ships, now welcoming wide wagons; and brazen vessels break everywhere, and clothes freeze on the back, and men cleave with axes wine once liquid, and whole pools are turned into solid ice, and the rigid icicle has grown hard on the uncombed beard. All the time it snows as thickly over all the air: cattle die, the huge frames of oxen stand covered with frost, and deer in close-packed herd are benumbed under the weight laid upon them, and the tips of their horns hardly rise above it. They are not hunted with slipped

hounds or any nets or the terror of the rope with its scarlet feathers, but as they vainly push their chests against the mountainous snow they are slain at close quarters, and belling loudly are slaughtered, and brought in with shouts of joy. The inhabitants live in careless ease in hollow caverns deep in the ground, whither they have rolled masses of oak wood and whole elms to their hearths and set them on the fire. Here they pass the night in merriment and joyfully imitate the juice of the grape with beer and acid service-berries. Such is the unbridled race of men who dwell under the Seven Stars of the north and are battered by the Riphaean east wind and have their bodies covered with the tawny hair of beasts.

384-413. *Treatment of sheep for wool, of sheep and goats for milk. Dogs.*

Si tibi lanitium curae, primum aspera silva
lappaeque tribolique absint ; fuge pabula laeta,
continuoque greges villis lege mollibus albos.
illum autem, quamvis aries sit candidus ipse,
nigra subest udo tantum cui lingua palato,
reice, ne maculis infuscet vellera pullis
nascentum, plenoque alium circumspice campo.
munere sic niveo lanae, si credere dignum est,
Pan deus Arcadiae captam te, Luna, fefellit
in nemora alta vocans ; nec tu aspernata vocantem.
At cui lactis amor, cytisum lotosque frequentis
ipse manu salsasque ferat praesepibus herbas :
hinc et amant fluvios magis, et magis ubera tendunt
et salis occultum referunt in lacte saporem.
multi etiam excretos prohibent a matribus haedos,
primaque ferratis praefigunt ora capistris.
quod surgente die mulsere horisque diurnis,
nocte premunt ; quod iam tenebris et sole cadente,

sub lucem exportant calathis (adit oppida pastor),
aut parco sale contingunt hiemique reponunt.

Nec tibi cura canum fuerit postrema, sed una
velocis Spartae catulos acremque Molossum
pasce sero pingui. numquam custodibus illis
nocturnum stabulis furem incursusque luporum
aut impacatos a tergo horrebis Hiberos.
saepe etiam cursu timidos agitabis onagros,
et canibus leporem, canibus venabere dammas;
saepe volutabris pulsos silvestribus apros
latratu turbabis agens, montisque per altos
ingentem clamore premes ad retia cervum.

414–39. *Snakes.*

Learn also to burn the odorous oxycedrus in your folds and hunt out the fetid water-snakes by the smell of Persian fennel. Often under neglected mangers either the viper, dangerous to touch, has hidden himself, fleeing affrighted from the light, or the coluber, dreadful plague of kine, which has a way of creeping into houses and shady places and spitting his venom on cattle, has haunted the ground. Be quick with stones, shepherd, be quick with clubs and, while he rises threatening and swells his hissing neck, knock him down. In a moment he is fled and has hidden deep his timid head, while his middle folds and the complication of his tail are uncoiled and his utmost spires drag slowly along. There is also that wicked serpent of the Calabrian lawns, raising his breast and waving his scaly back and having his long belly marked with large spots. While any rivers are still bursting from their springs and while lands are moist with the dewy spring and rainy south winds, he frequents the pools, and dwelling on the banks greedily crams his horrid maw with fishes and croaking frogs. When the fen is dried up and the soil gapes under the heat, he leaps on to dry ground, and, rolling his flaming

eyes, rages in the fields, exasperated by thirst and terrified by the heat. May I never at such a time have a fancy for a sweet siesta in the open air or lie on the grass on a woody ridge, when renewed by casting his slough and in the brilliance of youth, leaving his young or his eggs in his lair, he glides along, raising himself to the sun and flashing in his mouth his three-forked tongue.

440-63. *The diseases of sheep and the remedies.*

Morborum quoque te causas et signa docebo.
turpis ovis temptat scabies, ubi frigidus imber
altius ad vivum persedit et horrida cano
bruma gelu, vel cum tonsis inlotus adhaesit
sudor, et hirsuti secuerunt corpora vepres.
dulcibus idcirco fluviis pecus omne magistri
perfundunt, udisque aries in gurgite villis
mersatur, missusque secundo defluit amni;
aut tonsum tristi contingunt corpus amurca
et spumas miscent argenti vivaque sulpura
Idaeasque pices et pinguis unguine ceras
scillamque elleborosque gravis nigrumque bitumen.
non tamen ulla magis praesens fortuna laborum est
quam si quis ferro potuit rescindere summum
ulceris os: alitur vitium vivitque tegendo,
dum medicas adhibere manus ad vulnera pastor
abnegat et meliora deos sedet omnia poscens.
quin etiam, ima dolor balantum lapsus ad ossa
cum furit atque artus depascitur arida febris,
profuit incensos aestus avertere et inter
ima ferire pedis salientem sanguine venam,
Bisaltae quo more solent acerque Gelonus,
cum fugit in Rhodopen atque in deserta Getarum,
et lac concretum cum sanguine potat equino.

464–97. *The signs and spread of disease. Its violence in Noricum among sheep and other beasts.*

If e'er you spy afar a sheep too fond
Of sympathetic shade, or clipping high
The charmless grasses; if she follow last,
Or in mid-pasture drop upon the plain,
And lone and last yield to the gathering night,
Take knife at once and check the fault, before
The dreadful taint creep through the heedless flock.
Not near so fiercely o'er the ocean sweep
The racing whirlwinds when they bring the storm,
As throng the plagues of cattle. And they seize
Not one, nor two, but summer-pastures whole
Without a cry, old ewes and lambs unborn;
Root, branch and all they go. He knows 'tis true
Who sees now after such a lapse of time
The soaring Alps, the Iapydian meads
Through which Timavus flows, the village walls
On Noric ridges, realms of shepherd-kings
Kingless, and glades all vast with emptiness.
  Here once a grievous epidemic fell
From tainted heaven, and waxed into a blaze
With all the heat of autumn: every tribe
Of cattle and wild things was given to death;
Putrid were ponds, and pastures reeked of filth.
The road to hell was various: fiery thirst
Coursed through the veins and shrank the wretched limbs,
But then the watery tide welled in again
And crumbled bone on bone into itself
Till all was liquor rotten with disease.
Oft in the midst of sacrificial rite
And doing on of bands of snowy wool,
The unslain beast 'mid waiting acolytes
Fell dying. Or if priestly hand ere that

Had slaughtered with the knife, no answering flame
Shot from those filaments on altar laid;
The prophet, asked for rede, had none to give,
And knife-blades hardly reddened 'neath the throat,
And sand scarce blushed with niggard splash of gore.
In pleasant grass the calves are dying fast,
At laden mangers their sweet souls they yield;
Madness attacks the faithful dog, and swine
Heave with asthmatic coughs and fight for breath
Through swollen throats.

498–514. *The plague in race-horses.*

Labitur infelix studiorum atque immemor herbae
victor equus fontisque avertitur et pede terram
crebra ferit; demissae aures, incertus ibidem
sudor et ille quidem morituris frigidus; aret
pellis et ad tactum tractanti dura resistit.
haec ante exitium primis dant signa diebus.
sin in processu coepit crudescere morbus,
tum vero ardentes oculi atque attractus ab alto
spiritus, interdum gemitu gravis, imaque longo
ilia singultu tendunt, it naribus ater
sanguis, et obsessas fauces premit aspera lingua.
profuit inserto latices infundere cornu
Lenaeos; ea visa salus morientibus una.
mox erat hoc ipsum exitio, furiisque refecti
ardebant, ipsique suos iam morte sub aegra
(di meliora piis, erroremque hostibus illum!)
discissos nudis laniabant dentibus artus.

515–36. *The plague in oxen.*

Lo! smoking 'neath the toilsome plough the ox
Falls groaning out his life, while bloody foam
Falls from his mouth. Downcast the ploughman goes,

The yokemate, sorrowing at his brother's death,
Is loosed, and stiff in mid-task stands the plough.
No shade of lofty groves, no grassy leas
Shall wake his soul; nay, nor the stream that rolls
Purer than amber o'er its bouldered bed
Unto the plain; but his deep flanks give way,
Oblivion leans upon his waning eyes,
And earthward sinks the dead weight of his neck.
What help are honest service now and toil?
What profit to have turned the heavy land
With ploughshare? Yet no Massic vineyard's wealth
Nor sumptuous banquets steal their strength away:
On leaves and grass, a simple fare, they feed,
Their cups are crystal springs and leaping brooks,
And no care breaks the soundness of their sleep.
Never before, men say, among those fields
Were oxen sought in vain for Juno's rites,
And chariots drawn unto the lofty shrines
By ill-matched bison. Therefore human-kind
With painful harrows score the ground: the seed
They bury with their very finger-nails,
And up the steep hill-sides drag creaking wains
With strainèd necks.

537–66. *The consequent tameness of beasts. The plague in fish, serpents, and birds. No remedies. Other horrors of the plague.*

Non lupus insidias explorat ovilia circum
nec gregibus nocturnus obambulat: acrior illum
cura domat; timidi dammae cervique fugaces
nunc interque canes et circum tecta vagantur.
iam maris immensi prolem et genus omne natantum
litore in extremo ceu naufraga corpora fluctus
proluit; insolitae fugiunt in flumina phocae.
interit et curvis frustra defensa latebris

vipera et attoniti squamis astantibus hydri.
ipsis est aër avibus non aequus, et illae
praecipites alta vitam sub nube relinquunt.
praeterea iam nec mutari pabula refert,
quaesitaeque nocent artes; cessere magistri,
Phillyrides Chiron Amythaoniusque Melampus.
saevit et in lucem Stygiis emissa tenebris
pallida Tisiphone Morbos agit ante Metumque,
inque dies avidum surgens caput altius effert.
balatu pecorum et crebris mugitibus amnes
arentesque sonant ripae collesque supini.
iamque catervatim dat stragem atque aggerat ipsis
in stabulis turpi dilapsa cadavera tabo,
donec humo tegere ac foveis abscondere discunt.
nam neque erat coriis usus, nec viscera quisquam
aut undis abolere potest aut vincere flamma;
ne tondere quidem morbo inluvieque peresa
vellera nec telas possunt attingere putris;
verum etiam invisos si quis temptarat amictus,
ardentes papulae atque immundus olentia sudor
membra sequebatur, nec longo deinde moranti
tempore contactos artus sacer ignis edebat.

BOOK IV

1–32. *Of honey and bees. Place for the hive. Its surroundings.*

Next I come to deal with the celestial gifts of aerial honey. Favour this part also, O Maecenas. I shall unfold to you a marvellous display of things slight in themselves, high-souled leaders, and the life of a whole nation, its pursuits, its races, its battles. It is work on a little

theme, but not little the glory, if adverse deities permit and Apollo hears my call.

In the first place a seat and a residence must be chosen for the bees, where neither winds can find a way in, for winds hinder them from carrying home their food, nor sheep and butting kids can tread down the flowers, or a heifer roaming over the land shake off the dew and bruise the growing herbs. And let there be no divers-coloured lizards with scaly backs by the rich hives, nor bee-eaters or other birds, and she whose breast is stained by blood from her hands; for these make wide waste and carry off in their mouths the bees on the wing as grateful food for their pitiless young. But let there be at hand clear springs and pools edged with green moss and a shallow rivulet rippling through the grass, and let a palm or large oleaster shade the entrance, so that when the new kings lead out the first swarms in their beloved spring-tide and the young bees are released from the combs and start their play, there may be a bank near to invite them to retire from the heat, and a neighbouring tree to receive them under its leafy shelter. Whether the water is standing or running, throw willows across it and cast large stones, that they may have frequent bridges to stand on and spread their wings to the warm sun, if it happen that they have tarried and the headlong east wind has sprinkled them with rain or plunged them in water. Round the hives let green daphne and scented wild-thyme and abundance of savory with its heavy breath blossom, and let beds of violets drink moistening water.

33-50. *The entrance to the hive. Some enemies.*

Ipsa autem, seu corticibus tibi suta cavatis
seu lento fuerint alvaria vimine texta,
angustos habeant aditus: nam frigore mella
cogit hiems, eademque calor liquefacta remittit—

utraque vis apibus pariter metuenda; neque illae
nequiquam in tectis certatim tenuia cera
spiramenta linunt, fucoque et floribus oras
explent, collectumque haec ipsa ad munera gluten
et visco et Phrygiae servant pice lentius Idae.
saepe etiam effossis, si vera est fama, latebris
sub terra fovere larem, penitusque repertae
pumicibusque cavis exesaeque arboris antro.
tu tamen et levi rimosa cubilia limo
ungue fovens circum, et raras superinice frondes.
neu propius tectis taxum sine, neve rubentis
ure foco cancros, altae neu crede paludi,
aut ubi odor caeni gravis aut ubi concava pulsu
saxa sonant vocisque offensa resultat imago.

51-87. *Swarming. A battle.*

Thereafter, when the golden sun come home,
Hath routed caitiff winter out of sight,
And swung the bars of heaven with summer light—
At once the woodland and the glen they roam;
They reap inside the purple flowret's brim,
And sip the ripple of the brook they skim;
And hence, with some mysterious comfort blest,
They cuddle close their progeny and nest,
Hence deftly forge their glossy wax anew,
And mould the honey as it clings thereto.
Now when the swarm just sallied forth you spy,
Through summer's crystal swimming up the sky,
And while you marvel at the dusky cloud
Drawn down the wind, mark whither goes the crowd:
To limpid brooks and leafy roofs they tend;
There sprinkle thou the cordials I commend;
Balm-gentle bruised, and honeywort's low hame,
And wake a dong, and clang the cymbals of the dame:

Themselves will stoop to spicy homes, and dive
(From habit) deep into the cradle hive.
  But if they march to battle (for with two
Corrival kings, tumultuous discords brew),
At once 'tis easy to forecast afar
The public mood, the hearts that pant to war:
The martial blare of metal chides the slack,
And voice that rings like jerking clarion's crack:
All of a bustle, hip and thigh, they close,
  Flash wings, whet stings and square their arms to fence,
  And round their king, and own head-quarters, dense,
Pell-mell they trumpet challenge to the foes.
  At length a fine May-day and fields at large,
Out of the gates they burst, and then the charge!
A shock to heaven: they swirl in a great ball,
They hug, they fight, and headlong down they fall:
No thicker pours the hailstorm, nor so fast
From shaken holm-tree pelts the shower of mast.
The kings, in thick of fight, outwing the rest,
A giant spirit in a pigmy breast;
So staunch, so dogged not to flinch, or ere
The crushing victor routs them here and there.
  These outbursts of the soul, this awful riot—
Toss up a pinch of dust, and all is quiet!

88–115. *Kill the defeated king. Difference of kind in the bees. How to prevent idle roving.*

Verum ubi ductores acie revocaveris ambo,
deterior qui visus, eum, ne prodigus obsit,
dede neci; melior vacua sine regnet in aula.
alter erit maculis auro squalentibus ardens;
nam duo sunt genera: hic melior insignis et ore
et rutilis clarus squamis; ille horridus alter
desidia latamque trahens inglorius alvum.

ut binae regum facies, ita corpora plebis.
namque aliae turpes horrent, ceu pulvere ab alto
cum venit et sicco terram spuit ore viator
aridus; elucent aliae et fulgore coruscant
ardentes auro et paribus lita corpora guttis.
haec potior suboles, hinc caeli tempore certo
dulcia mella premes, nec tantum dulcia quantum
et liquida et durum Bacchi domitura saporem.

At cum incerta volant caeloque examina ludunt
contemnuntque favos et frigida tecta relinquunt,
instabilis animos ludo prohibebis inani.
nec magnus prohibere labor: tu regibus alas
eripe; non illis quisquam cunctantibus altum
ire iter aut castris audebit vellere signa.
invitent croceis halantes floribus horti
et custos furum atque avium cum falce saligna
Hellespontiaci servet tutela Priapi.
ipse thymum tinosque ferens de montibus altis
tecta serat late circum cui talia curae;
ipse labore manum duro terat, ipse feracis
figat humo plantas et amicos inriget imbris.

116–48. *Gardening. An old Corycian's garden near Taranto.*

Now indeed, were I not just striking sail toward the very end of my labours and hastening to turn my prow to land, it may be I should have been for singing of the care required to till rich gardens, and of the rose-gardens of Paestum that blossom twice, and how endive and banks green with celery rejoice in drinking rills, and how the water-melon twisting along the grass swells into a belly; nor should I have been silent on the autumn-blooming narcissus or the stem of the bending acacia and the light-berried ivy and myrtles that love the coast. For I

remember under the towers of the Oebalian stronghold, where dark Galaesus moistens the yellow fields, seeing an old Corycian, who had a few acres of derelict ground not fruitful under ploughing steers nor good for pasturage nor fit for the vine. Yet here, planting a potherb here and there among the bushes and white lilies round about and vervains and poppy with its little seeds, by his spirit he made himself as great as the mighty, and coming home late at night heaped his tables with feasts unbought. He was the first to pluck the rose in spring, the pear and apple in autumn; and, while gloomy winter was still splitting the rocks with frost and restraining with ice the courses of rivers, he was already gathering the head of the fresh corn-flag, chiding summer for its lateness and the Zephyrs for tarrying. Therefore he was the first to abound with young bees in plentiful swarms and to squeeze the frothing honey from the combs. His limes and his pine-trees were passing fruitful, and, as many fruits as the bearing tree had shown in the fresh blossom, so many it kept ripe in autumn. He also transplanted into rows elms grown large and pears grown hard, and blackthorns already bearing plums on the graft, and the plane already giving shade to those who drank under it. But for my part, confined as I am in too narrow a space, I pass this by and leave it for others to treat of after me.

149-69. *Nature and habits of the bee.*

Nunc age, naturas apibus quas Iuppiter ipse
addidit expediam, pro qua mercede canoros
Curetum sonitus crepitantiaque aera secutae
Dictaeo caeli regem pavere sub antro.
solae communis natos, consortia tecta
urbis habent, magnisque agitant sub legibus aevum,
et patriam solae et certos novere penatis;

venturaeque hiemis memores aestate laborem
experiuntur et in medium quaesita reponunt.
namque aliae victu invigilant et foedere pacto
exercentur agris ; pars intra saepta domorum
narcissi lacrimam et lentum de cortice gluten
prima favis ponunt fundamina, deinde tenacis
suspendunt ceras ; aliae spem gentis adultos
educunt fetus ; aliae purissima mella
stipant et liquido distendunt nectare cellas.
sunt quibus ad portas cecidit custodia sorti,
inque vicem speculantur aquas et nubila caeli,
aut onera accipiunt venientum, aut agmine facto
ignavum fucos pecus a praesepibus arcent.
fervet opus, redolentque thymo fragrantia mella.

170–209. *Bees at work.*

As when Cyclopes, at stern need of heaven,
From ductile masses forge the red-hot levin ;
Some make the bull's-hide bellows give and take,
Some dip the hissing metal in the lake :
Mount Aetna groans beneath the anvil's weight ;
The giants, down the smithy, mate and mate,
With mighty effort their great arms they swing,
Ding dong—and turn the iron to the pincer's ring.
So, if the bold resemblance be not vain,
Cecropian bees a genius have for gain ;
Each in his sort : the gaffers guard the town,
Entrench the comb, and carve the Daedal coign ;
The youngsters deep in evening dusk rejoin,
Weary, and booted with the wild thyme down :
Arbute they sip, gray willows, casia too,
Red crocus, limes, and hyacinths steel-blue.
All rest together, all together work :
At dawn they rush from gates, and none may shirk,

Until the evening star hath bid them speed,
With all the forage of the rifled mead:
Then home they hie, and take good care of self,
With hums, and murmurs, round the door and shelf;
Till, snug in bed, they lull them for the night,
And hearty slumber wraps each weary wight.

They do not however, when rain impends, go far from their habitations nor trust the air when east winds are at hand, but keep near in safety and sip water under the walls of their city, and venture on short sallies, and often take up little stones, as rocking boats take in ballast when the wave tosses them: with these they poise themselves through the void of the air. Their form of birth is remarkable, as they gather their young from leaves and sweet plants. They themselves produce their king and their small citizens, and repair their palaces and waxen realms. Often too in their rovings they have been known to chafe their wings on hard rocks and actually surrender their lives under their burdens: so great is their love of flowers and their glory in making honey.

So then, though the bound of a narrow life is the destiny of each several bee, for they live no more than a seventh summer, yet the stock abides immortal, and year after year stands the fortune of the house, with a tale of grandsires' grandsires.

210–50. *Their loyalty to their king. Some have thought that they share the universal soul. How to take honey.*

Praeterea regem non sic Aegyptus et ingens
Lydia nec populi Parthorum aut Medus Hydaspes
observant. rege incolumi mens omnibus una est;
amisso rupere fidem, constructaque mella
diripuere ipsae et cratis solvere favorum.
ille operum custos, illum admirantur et omnes

circumstant fremitu denso stipantque frequentes,
et saepe attollunt umeris et corpora bello
obiectant pulchramque petunt per vulnera mortem.
His quidam signis atque haec exempla secuti
esse apibus partem divinae mentis et haustus
aetherios dixere; deum namque ire per omnis
terrasque tractusque maris caelumque profundum;
hinc pecudes, armenta, viros, genus omne ferarum,
quemque sibi tenuis nascentem arcessere vitas:
scilicet huc reddi deinde ac resoluta referri
omnia, nec morti esse locum, sed viva volare
sideris in numerum atque alto succedere caelo.
Si quando sedem augustam servataque mella
thesauri relines, prius haustu sparsus aquarum
ora fove, fumosque manu praetende sequacis.
bis gravidos cogunt fetus, duo tempora messis:
Taygete simul os terris ostendit honestum
Pleas et Oceani spretos pede reppulit amnis,
aut eadem sidus fugiens ubi Piscis aquosi
tristior hibernas caelo descendit in undas.
illis ira modum supra est, laesaeque venenum
morsibus inspirant, et spicula caeca relinquunt
adfixae venis, animasque in vulnere ponunt.
sin duram metues hiemem parcesque futuro
contunsosque animos et res miserabere fractas,
at suffire thymo cerasque recidere inanis
quis dubitet? nam saepe favos ignotus adedit
stellio et lucifugis congesta cubilia blattis
immunisque sedens aliena ad pabula fucus;
aut asper crabro imparibus se immiscuit armis,
aut dirum tineae genus, aut invisa Minervae
laxos in foribus suspendit aranea cassis.

quo magis exhaustae fuerint hoc acrius omnes
incumbent generis lapsi sarcire ruinas
complebuntque foros et floribus horrea texent. 250

251–94. *Symptoms of sickness and the remedies. The stock may die out. How it has been recovered.*

But if, for life has afflicted bees also with the misfortunes of man, their bodies languish with woeful disease, a thing which you will be able to discern at once by no doubtful symptoms—the moment they are sick their complexion changes, a roughening leanness disfigures their faces; presently they carry corses of the dead out of their homes, going in a sad funeral procession. Or else they hang at the entrance with feet clinging or else they all stay inside the close hive, faint with hunger and sluggish with pinching cold. Then a deeper sound is heard, a prolonged buzzing, like the sough which the south wind makes in the trees at the times when it blows cold, like the roar of the sea harried by the shingle in the reflux of the waves, like the rage of ravening fire in closed furnaces. I shall urge you instantly hereupon to set fire to scented Persian fennel and put in honey by channels of reed, actually inviting and coaxing the sick bees to take their usual food. It will also be well to add the taste of pounded galls and dried rose-petals or must thickened by boiling over a hot fire, or raisins from the Psithian vine, and Athenian thyme and strong-smelling centaury. There is also a flower in the meadows to which husbandmen have given the name of Amellus, an easy herb to find on a quest. From a single stool it sends up many stems. The disk of the flower is golden, but in the ray-flowers, which are numerous, there is a gleam of purple under dark violet. The altars of the gods are often decked with twined festoons of it, and its taste is bitter in the mouth. Shep-

herds gather it in the glens where sheep graze and round the winding waters of the Mella. Boil the roots of this in wine with a bouquet, fill flat baskets with it, and put them at the door of the hive for food.

But if any man's whole stock have suddenly failed him and he have no means to repair his loss by a new breed, it is time to disclose the notable artifice of the Arcadian bee-keeper and tell how the corrupted gore of slain steers has often ere now produced bees. I shall go back and set forth the whole story from the very beginning. Where the fortunate people of Macedonian Canopus dwell about the overflow of the river Nile and voyage over their fields in painted wherries, and where the neighbourhood of quivered Persia comes close to them, and the river which flows down all the way from the dusky Indians divides its swift course into seven mouths, and fertilizes green Egypt with black ooze, the whole district founds its sure salvation on this art.

295–314. *The breeding of bees from the body of a steer.*

Exiguus primum atque ipsos contractus in usus
eligitur locus; hunc angustique imbrice tecti
parietibusque premunt artis, et quattuor addunt,
quattuor a ventis obliqua luce fenestras.
tum vitulus bima curvans iam cornua fronte
quaeritur; huic geminae nares et spiritus oris
multa reluctanti obstruitur, plagisque perempto
tunsa per integram solvuntur viscera pellem.
sic positum in clauso linquunt, et ramea costis
subiciunt fragmenta, thymum casiasque recentis.
hoc geritur Zephyris primum impellentibus undas,
ante novis rubeant quam prata coloribus, ante
garrula quam tignis nidum suspendat hirundo.
interea teneris tepefactus in ossibus umor

aestuat, et visenda modis animalia miris,
trunca pedum primo, mox et stridentia pennis,
miscentur, tenuemque magis magis aëra carpunt,
donec ut aestivis effusus nubibus imber
erupere, aut ut nervo pulsante sagittae
prima leves ineunt si quando proelia Parthi.

315–62. *Aristaeus and Cyrene.*

What god, ye Muses, forged for us this art?
Whence sprang its venturous trial? Thus, ye say:
The shepherd Aristaeus lost his bees
Through want and sickness, so the fable runs,
And, from Peneian Tempe journeying,
Stood at the holy river's distant source
With many a sigh and tear, and with these words
Prayed her that bare him: 'Hearken, mother mine,
Cyrene, mother, who inhabitest
These surging deeps, wherefore of seed divine—
If Thymbra's Phoebus gat thy son indeed—
Barest thou me the enemy of fate?
Whither hath fled thy love of me, and why
Didst bid me hope for heaven? Lo! even this,
The jewel of my mortal life, wrought out
Through careful culture of my farm and fold
And manifold experience of toil,
I leave, even I, thy son. Then loose thy hate:
Root up with thine own hand my blossoming trees,
Bring foeman fire upon my stalls, consume
My harvests, burn my seedling crops, and hurl
The brutal axe upon my darling vines,
If thus thou'rt wearied with all praise of me.'
But chambered deep beneath the watery dome
His mother heard. Around her sate the Nymphs,
Carding fine fleeces, full-hued, glassy-green,

Drymo, Ligea and Phyllodoce,
And Xantho, whose bright tresses as a stream
Fell o'er their glistering necks; Nesaea too,
Spio, Thalia and Cymodoce;
Cydippe and gold-haired Lycorias,
The one a maid, the other newly proved
Beneath Lucina's yoke; and Beroë
And sister Clio, daughters of the Sea,
Gold-girdled both and swathed in dappled fell;
Ephyre, Opis, and Deïope
From Asia's meadows; and swift Arethuse,
Her arrows now laid by; while in their midst
Clymene told of Vulcan's idle pain,
And Mars's treachery and stolen sweets,
And multitudinous love-joys of the gods
From Chaos onward. As the enchanted maids
With spindle pulled and twirled the soft-spun wool,
Again there sounded in his mother's ears
The grief of Aristaeus: all the Nymphs
Were sore amazèd on their glassy thrones.
But, bold before her sisters, Arethuse
Thrust out her golden head above the wave
Spying, and spake afar: 'Cyrene dear,
Not vain thy fright at such a grievous cry;
Thy very son, whom thou dost chiefly love,
Stands by the wave of Father Peneüs
Weeping, and calls thee cruel by thy name.'
To whom his mother, thrilled with strange dismay:
'Come, lead him unto me; 'tis right for him
To tread the thresholds of the gods.' Therewith
She bade the abysmal stream stand wide apart
And give him passage. Him the obedient wave,
Bellying into mountain form, encircled,
And took into its bosom vast, and sent
Beneath the river.

363-85. *He sees the river sources, and altars are kindled for sacrifice.*

Iamque domum mirans genetricis et umida regna
speluncisque lacus clausos lucosque sonantis
ibat, et ingenti motu stupefactus aquarum
omnia sub magna labentia flumina terra
spectabat diversa locis, Phasimque Lycumque,
et caput unde altus primum se erumpit Enipeus,
unde pater Tiberinus et unde Aniena fluenta
saxosusque sonans Hypanis Mysusque Caicus
et gemina auratus taurino cornua vultu
Eridanus, quo non alius per pinguia culta
in mare purpureum violentior effluit amnis.
postquam est in thalami pendentia pumice tecta
perventum et nati fletus cognovit inanis
Cyrene, manibus liquidos dant ordine fontis
germanae, tonsisque ferunt mantelia villis;
pars epulis onerant mensas et plena reponunt
pocula, Panchaeis adolescunt ignibus arae.
et mater 'cape Maeonii carchesia Bacchi:
Oceano libemus' ait. simul ipsa precatur
Oceanumque patrem rerum Nymphasque sorores,
centum quae silvas, centum quae flumina servant.
ter liquido ardentem perfundit nectare Vestam,
ter flamma ad summum tecti subiecta reluxit.

386-414. *Cyrene bids him go and find Proteus.*

Cheering his heart with this herself began:
'In Neptune's realm, 'neath the Carpathian wave,
There dwells a seer, blue Proteus, who with team
Of fishy steeds, two-footed, travels o'er
The vasty deep. He now revisiteth
His own Pallene and Emathia's ports.

We Nymphs and, yea, e'en Nereus full of years,
Do homage to him; for he knoweth all,
What was and is and what is soon to be;
'Twas so that Neptune willed, whose monstrous herd
Of ugly sea-cows 'neath the surge he feeds.
Capture him first with chains, my son, that so
He may unfold the cause of this disease,
And give thee hope of weal; for without force
He gives no tittle of advice, nor him
Shalt thou with praying soften; capture him
And force upon him fetters shrewd and sure:
With these his ruses shall be turned to nought.
But I myself, 'neath hottest noonday sun,
When pastures thirst and cattle seek the shade,
Will guide thee to the ancient sire's retreat,
Whither he hies him weary from the wave,
That as in sleep he lies thou mayst attack
Full easily. But when thou hast him gripped
With hand and chain, then divers beastly shapes
Will mock thy power. For he will suddenly
Turn into bristled boar or tigress dire,
Scaled dragon or a tawny lioness,
Or crackle sharply into flame, and so
Elude thy bonds, or into water glide
And thinly ooze away. As oft as he
Change him to every shape, so oft do thou
Tighten the clasping fetters, till his limbs
Assume that form wherein thou sawest him
When sleep's beginning lightly hid his eyes.'

415–44. *She hides him in a cave, and when Proteus has counted his seals and lain down, Aristaeus seizes him, and after transformations Proteus resumes his own form.*

Haec ait et liquidum ambrosiae diffundit odorem,
quo totum nati corpus perduxit; at illi

dulcis compositis spiravit crinibus aura
atque habilis membris venit vigor. est specus ingens
exesi latere in montis, quo plurima vento
cogitur inque sinus scindit sese unda reductos,
deprensis olim statio tutissima nautis;
intus se vasti Proteus tegit obice saxi.
hic iuvenem in latebris aversum a lumine Nympha
conlocat, ipsa procul nebulis obscura resistit.
iam rapidus torrens sitientis Sirius Indos
ardebat caelo, et medium sol igneus orbem
hauserat; arebant herbae, et cava flumina siccis
faucibus ad limum radii tepefacta coquebant:
cum Proteus consueta petens e fluctibus antra
ibat; eum vasti circum gens umida ponti
exsultans rorem late dispergit amarum.
sternunt se somno diversae in litore phocae;
ipse, velut stabuli custos in montibus olim,
vesper ubi e pastu vitulos ad tecta reducit
auditisque lupos acuunt balatibus agni,
consedit scopulo medius, numerumque recenset.
cuius Aristaeo quoniam est oblata facultas,
vix defessa senem passus componere membra
cum clamore ruit magno, manicisque iacentem
occupat. ille suae contra non immemor artis
omnia transformat sese in miracula rerum,
ignemque horribilemque feram fluviumque liquentem.
verum ubi nulla fugam reperit fallacia, victus
in sese redit atque hominis tandem ore locutus.

445–80. *Proteus asks why he has come, and explains that the disease is due to the vengeance of Orpheus for the loss of his wife Eurydice. How Orpheus went to Hades to recover his wife.*

'Presumptuous youth, pray, who hath bidden thee
Enter my courts? What wilt thou have me do?'
But he replied: 'Proteus, thou, thou dost know,
Nor canst deceive me aught; so cease thy shifts.
By divine precept led I came to ask
A prophet's rede for fortunes in distress.'
He spake and ceased. Thereat, 'neath hard constraint,
Rolling his burning eyes of lustrous grey
And gnashing on him grievously, the seer
Thus loosed his tongue to prophecy at last:
'Vengeance divine pursues thee; great the crime
That thou dost purge: far short of thy deserts
These penalties, unless Fate interpose,
Unhappy Orpheus urges on thee, wroth
To madness at the stealing of his bride.
For she, poor doomèd girl, in headlong flight
Along the rivers to escape from thee,
Saw not before her in the herbage tall
A monstrous hydra, tenant of the banks.
But Dryad maids, boon comrades of her age,
Crowned with their cries the lofty hills; sorrowed
The peaks of Rhodope and high Pangaea,
Thrace, land of Mars, and Hebrus, Getan tribe,
And Acte's Orithyia. He himself,
Solacing love's despair with hollow lute,
Sang "Ah! sweet wife, sweet wife!" from dawn till eve,
From dawn till eve lone on the lonely strand.
E'en Taenarus' jaws, the lofty gates of Dis,
And the black grove replete with dreadful night
He entered, and sought converse with the dead,
And the awful king, and hearts that never bend
To human prayers. But, startled by his song,
From lowest mansions of dark Erebus
Came subtle shades and light-forsaken wraiths,
Like myriad birds that nestle in the leaves

Countless, when evening or a wintry shower
Has driven them from the mountains: mothers and men,
And great-souled heroes who have lived their lives
And boys and unwed maids, and youths whose pyre
Burned in a father's and a mother's sight;
Round whom the swart mud and the loathly reed,
And slow unlovely welter of Cocytus
As fetters lie, and nine times interfused
Styx wardeth them.

481–510. *Orpheus in Hades. He fails to recover his wife.*

'Quin ipsae stupuere domus atque intima Leti
Tartara caeruleosque implexae crinibus anguis
Eumenides, tenuitque inhians tria Cerberus ora,
atque Ixionii vento rota constitit orbis.
iamque pedem referens casus evaserat omnis,
redditaque Eurydice superas veniebat ad auras
pone sequens (namque hanc dederat Proserpina legem),
cum subita incautum dementia cepit amantem,
ignoscenda quidem, scirent si ignoscere manes:
restitit, Eurydicenque suam iam luce sub ipsa
immemor heu! victusque animi respexit. ibi omnis
effusus labor atque immitis rupta tyranni
foedera, terque fragor stagnis auditus Averni.
illa "quis et me" inquit "miseram et te perdidit, Orpheu,
quis tantus furor? en iterum crudelia retro
fata vocant, conditque natantia lumina somnus.
iamque vale: feror ingenti circumdata nocte
invalidasque tibi tendens, heu non tua, palmas."
dixit et ex oculis subito, ceu fumus in auras
commixtus tenuis, fugit diversa, neque illum
prensantem nequiquam umbras et multa volentem

dicere praeterea vidit ; nec portitor Orci
amplius obiectam passus transire paludem.
quid faceret ? quo se rapta bis coniuge ferret ?
quo fletu manis, quae numina voce moveret ?
illa quidem Stygia nabat iam frigida cumba.
septem illum totos perhibent ex ordine mensis
rupe sub aëria deserti ad Strymonis undam
flesse sibi, et gelidis haec evolvisse sub astris
mulcentem tigris et agentem carmine quercus.

511–29. *Death of Orpheus. Proteus disappears.*

'As when the sorrowing nightingale bewails
Her stolen nestlings in the poplar shade ;
The which some brutal churl unfeathered saw
And dragged them from the nest : the live-long night
She mourns, and sitting on a bough repeats
Her song of agony, and far and wide
Makes heard the burden of her piteous tale.
No love, no wedlock bent his soul again.
Alone he roamed the Hyperborean ice,
The snowy Tanaïs and regions ay
Unwidowed of Riphaean frost, wailing
For lost Eurydice and gifts of Dis
Made giftless ; but offended by his faith,
Ciconian women in a festal night,
Revelling in the Bacchanalian rout,
In fragments rended him and strewed his limbs
The wide fields o'er. Torn from its marble neck
Oeagrian Hebrus bore the head adown
The middle of his flood, and as it rolled
The cold tongue and the orphan voice were crying,
"Eurydice, ah, poor Eurydice!"
"Eurydice," with fleeting breath they called,
And all the way the banks gave back the name.'

Thus Proteus spake, and deeply dived away;
And where he dived the bubbles rose and foamed
Around the wreathèd splash.

530–58. *Cyrene tells Aristaeus what to do, and he obeys.*

At non Cyrene; namque ultro adfata timentem:
'nate, licet tristis animo deponere curas.
haec omnis morbi causa, hinc miserabile Nymphae,
cum quibus illa choros lucis agitabat in altis,
exitium misere apibus. tu munera supplex
tende petens pacem, et facilis venerare Napaeas;
namque dabunt veniam votis, irasque remittent.
sed modus orandi qui sit prius ordine dicam.
quattuor eximios praestanti corpore tauros,
qui tibi nunc viridis depascunt summa Lycaei,
delige, et intacta totidem cervice iuvencas.
quattuor his aras alta ad delubra dearum
constitue, et sacrum iugulis demitte cruorem,
corporaque ipsa boum frondoso desere luco.
post, ubi nona suos Aurora ostenderit ortus,
inferias Orphei Lethaea papavera mittes
et nigram mactabis ovem, lucumque revises:
placatam Eurydicen vitula venerabere caesa.'
Haud mora: continuo matris praecepta facessit;
ad delubra venit, monstratas excitat aras,
quattuor eximios praestanti corpore tauros
ducit et intacta totidem cervice iuvencas.
post, ubi nona suos Aurora induxerat ortus,
inferias Orphei mittit, lucumque revisit.
hic vero subitum ac dictu mirabile monstrum
aspiciunt, liquefacta boum per viscera toto
stridere apes utero et ruptis effervere costis,

immensasque trahi nubes, iamque arbore summa
confluere et lentis uvam demittere ramis.

559–end. *Virgil's conclusion.*

All this of tillage and the care of beasts
And trees I sang, when mighty Caesar's arms
Were thundering o'er the deep Euphrates' tide,
What time he gave the willing peoples law,
Victorious, and essayed the path to heaven.
In those stern days 'twas sweet Parthenope
Nurtured me Virgil, glorying in the toil
Of peace inglorious, while with shepherds' lays
My muse sweet dalliance held, and youthful-bold
I sang thee, Tityrus, in the beech-tree shade.

NOTES

BOOK I

1–42. Vines were trained up pollarded trees and hung in festoons from tree to tree. — **shining lights**, i. e. sun and moon. Liber was another name for Bacchus. He supplied wine, and Ceres corn. — **Chaonian**: a stock epithet; the shrine of Jupiter at Dodona in Chaonia, part of Epirus, being famous for its oaks. — **Acheloian.** In legend the Achelous in the modern Albania was the first river to break from the earth; hence its name was used as a synonym for water. — **Fauns**: from *faveo*, Roman farm deities, afterwards identified with the Greek Pan. — **Dryads**: Greek nymphs of the oaks. — **dweller in the woods**, Aristaeus, for whom see iv. 317 sqq. — **Maenalus, Lycaeus**: mountains of Arcadia. — **inventor of the plough**: Triptolemus. — **Silvanus**: god of the woods. — **Thule.** The name was brought by Pytheas, a Marseillais navigator of Alexander's time, and perhaps indicated Denmark, but in Virgil's time was merely legendary, standing for the northernmost point of travel. — **Tethys**: wife of Oceanus. — The signs which rise slowly are Leo, Virgo, Libra, and Scorpio, whose ascension is slower than that of the other signs of the Zodiac. — **Elysium**, placed by the Greeks in the upper world, by the Romans in the inner world, was the abode of happy ghosts. The Romans made Proserpine its queen.

43. **Vere novo.** This applies to Virgil's native parts, where ploughing might have to wait till March, while in southern Italy it could begin in January.

45-6. Deep ploughing is indicated; let the work be so hard as to make the oxen groan and the ploughshare shine again.

48. The four ploughings were only for heavy soils, and that only when the land was fallow in alternate years.

50. As Virgil's object was to restore to the plough lands which in the civil wars went into grass and were pastured by slaves, he here supposes a man to have taken such a farm and entered on it at New Year's day. How much of it he ploughs and how he ploughs will depend upon soil, situation, and climate.

56. **Tmolus**, from whence saffron was imported, was a mountain range in Lydia. Saffron was used as a scent, as a dye, and in cookery.

57. Indian ivory was accounted better than African.

58. **Chalybes nudi.** They lived about the Black Sea, and in the smelting wore only a loin-cloth.

59. **castorea**: obtained from the beaver and used in medicine and perfumery.

Eliadum. The most famous horse-races took place in the Olympian games by the sacred grove of Zeus in Elis. Epirus was famous for its horses. Cf. iii. 121.

62. **Deucalion** and his wife Pyrrha alone survived the deluge, and renewed the human race by throwing stones which turned into men and women.

66. **pulverulenta**. To bear good crops land must be made friable by air and sun; see ii. 204.

68. **Arcturum**: the brightest star in Boötes, rising on September 5.

tenui suspendere sulco. A shallow furrow is ploughed and a low ridge (*lira*).

71–117. **pulse** is a general term covering all kinds of peas and beans. — **vetches** are a green forage crop, and **lupine** steeped in water was winter food for oxen. Some leguminous plants collect nitrogen, and thus fertilize the land for the next crop. Cato knew their fertilizing power, though, of course, he did not know the cause. — **flax** gives linen, **oats** were only a fodder crop in Italy, while **poppies** supplied opium from the juice of the stem. The seeds are wholesome, and mixed with honey did what sugar does for us. (See Additional Note.) — **ashes**. Potash is necessary to fertility, and light soils are generally deficient in it. Burning the stubble puts a little potash into the soil. It is not clear whether Virgil refers also to burning soil on bonfires, a good thing on heavy lands. — **scorching**: cf. Milton, *P. L.* ii. 595:

> 'the parching air
> Burns frore, and cold performs th' effect of Fire.' —

Mysia was very fertile, and seems to have been one of the countries which supplied Rome with corn. Gargara was a city in it at the foot of Mount Ida. — **levels the ridges**. This is a case of thin and dry land where the seed is sown in the furrow and the ridge turned on to it by the plough or by the *rastrum*. — **luxurious corn**. In some parts, when wheat in spring is growing too rank, sheep are still turned in for a few days to graze on it. — **gravel**. The sense of this passage is doubtful, but it probably refers to what we call stone-drains. You dig a drain, fill half or more of it with stones or porous gravel, and cover up with turves. When water lies on a field, it makes the soil sour and rots seed.

119–20. Cranes devour seeds, and geese, wild and tame, the blades of corn [as well as the grain].

Strymoniae, a stock epithet from the Strymon, a river in Macedonia, now the Struma.

intiba. Succory, chicory, and endive in its wild form have deep roots and 'run' the soil. Succory is a native of England, our

finest blue flower, but with us prefers a trodden clay, such as the headlands of fields.

123. **corda**, 'wits'.

125. The boundaries of an estate or farm were marked in two ways. At any angle in the boundary there was a stone (*terminus*), and from stone to stone ran a straight grass baulk (*limes*), such as was used here in the days of unenclosed parishes. Here *signare* refers to the *terminus*.

127. **in medium**, 'for the common stock'. There was no private property.

131. **mellaque decussit foliis.** The notion is that in the Golden Age honey was distilled from leaves in such quantities that man could gather it. The diminished quantities of the declining world called for the interposition of the bee. The belief that bees gather honey from leaves must have arisen from the stickiness of many tree leaves [and the fact that bees gather honeydew from leaves; cf. iv. 1].

135. **silicis** is not flint but a volcanic rock, basalt: Italian *selce*.

136. **alnos.** The primitive boat was a hollowed tree, and the alder is a river-side tree.

137. **numeros et nomina fecit**, i. e. distinguished and named.

138. **Lycaonis Arcton.** Callisto, daughter of Lycaon, king of Arcadia, was changed by Jupiter into the constellation of the Greater Bear.

139. **visco.** The berries of mistletoe were used to make bird-lime.

142. **alta petens.** The best fish are in the deep pools.

144. This line is either an interpolation or a slip of the poet's.

148. **glandes atque arbuta.** Either Virgil gets confused between the view that life develops and the view that it degenerates, or perhaps he implies that acorns and arbutes, degenerating like other things, were more palatable in the Golden Age.

150. **labor**, 'trouble'.

155. **herbam**, 'weeds'.

156. **sonitu**, 'clappers', perhaps.

159. **in silvis**, i. e. you will return to woodland savagery.

160–203. **Eleusinian Mother**, i. e. Ceres, as identified with Demeter, whose mysteries were especially celebrated at Eleusis near Athens. — **Celeus** was father of Triptolemus and priest of Demeter at Eleusis. He stands here as a patron of agriculture. Many baskets are necessary on a farm. — **crates** often mean hurdles or harrows, but here may mean frames for drying fruit. (See Additional Note.) — **vannus** was a shallow basket with one side lacking. In winnowing, the corn and chaff were swept or shovelled into it, and then tossed the same way as the wind, when the grain fell on the threshing-floor and the chaff was blown away. In the worship of Bacchus, whose solemn ceremonial name was

Iacchus, an image of the infant god was carried in it. (Plough. See Additional Note.) — **weeds.** The little cornbine sends its roots very deep, and has been known to come through more than a foot of rammed ashes in a hard lawn-tennis court. — **strong-smelling leaves** ['fragrant limbs']. The word in the original is *ramos*, which usually means branches, but is here applied to the large compound leaves of the walnut ['hazel' is wrong]. — Steeping the seeds before sowing can hardly in fact have had any effect on the seeds gathered in the following harvest.

204. **Arcturi**: cf. 68. Both its rising and its setting were often marked by stormy weather.

206. **vectis**: used as a present participle passive.

208. Whether *die*, *diei*, or *dies* be read the word is a genitive, the last form being like *familias* in the first declension. At the autumnal equinox the sun is in Libra.

211. **usque . . . imbrem**, 'and on till the rain of the impracticable winter solstice which ends the year'. So *bruma*, lit. 'the shortest day', is called by Horace *iners*. No work can be done outside.

212. **lini.** This is for southern Italy. In the Cisalpine district flax is sown in spring.

215. **vere fabis satio.** This refers to Virgil's own district. South of the Apennines beans were sown in October or November.

216. **milio.** In southern Italy millet, grown for green fodder, is sown earlier and reaped about the summer solstice. As an annual it is opposed to lucerne, which is a perennial.

218. **Taurus.** The sun passes from Aries into Taurus about the middle of April. *Aprilis* is derived from *aperio*.

averso cedens . . . astro. The reference is to the obscuration of the constellation of Canis, of which the chief star is Canicula or Sirius, the Dog-star, by the sun.

220. **aristis.** Wheat and spelt, like barley and oats, have a beard, beans and lucerne have not. [Bearded wheat is a distinct variety.]

221. **Eoae** is predicative. The Atlantides or Pleiads descend below the western horizon at sunrise about the end of October.

222. **Gnosia . . . Coronae.** Dionysus made a constellation of the crown which he had given to Ariadne of Crete. Virgil had authority for placing the heliacal setting of the Crown in October, but seems to be in error.

225. **Maiae.** Maia is one of the Pleiads and here stands for the constellation.

226. Another reading is **vanis . . . aristis**, used loosely for *vanis spicis*, with empty ears'. It was an old Roman saying that early sowing was deceitful and late sowing bad.

227. **phaselum.** This Asiatic bean is still to be had in Roman eating-houses. The kidney bean, being American, was unknown to the ancients.

228. **Pelusiacae.** Pelusium or Abaris is on the easternmost mouth of the Nile.

229. **Boötes** sets at sundown about November 1.

231–51. According to the ancient astronomy the earth is in the centre of the universe and the heavens turn round it once in twenty-four hours. The zones in heaven answer to the zones on earth, and fix their character. As the Mediterranean is in the northern hemisphere, the earth is regarded as rising towards Scythia and sinking towards Libya. The infernal regions are in the centre of the earth. Either the sun, as Epicurus held, perishes every day, in which case the southernmost earth is always dark, or the sun, when it is dark with us, is lighting those parts.

252–74. The best time for felling pines was said to be February. Trees should be felled when the sap is down. The purple willow was largely grown at Ameria in Umbria. Pliny prudently tells you to shear off the prickles before you use stems of bramble to make a basket. It was not lawful to wash sheep on a holy day merely for cleanliness. Mills were of three kinds, hand-mills or querns, water-mills, and donkey-mills. In the quern the lower part of the under stone was muffin-shaped, the upper part conical with a flat margin round its base. The upper stone was hollow and shaped something like an hour-glass. The lower part of it was fitted loosely on to the cone and the corn put into the upper part. The upper stone was turned round by means of two wooden bars fixed into the waist. The corn was ground as it slid over the cone and came out as flour on the edge of the muffin.

277. **felicis operum**, 'propitious for farm-work'.

pallidus . . . satae. Hesiod says that on this day Horcus, the god of oaths, was born and was tended by the Furies. Virgil seems to be imitating the passage with an imperfect memory of it.

279. **Coeumque . . .** These giants were sons of Earth. In Homer the brothers, who attempted to storm heaven, were Otus and Ephialtes, sons of Poseidon. It is not clear whether Virgil refers to these two or transfers their attempt to the Terrigenae. Homer, who had seen the mountains, makes his mountain-pilers put Olympus, the largest, at the bottom, Pelion, the smallest, at the top. Virgil's arrangement would be bad engineering.

creat. The present for the past is common with verbs that mean 'beget'.

284. **ponere**, 'for planting'. The infinitive is a verb-noun and here stands for the dative case.

285. **licia.** These are what weavers call heddles. A 'leaf' of heddles consists of a set of parallel cords, nowadays wires, of the width of the webs, stretched vertically between two horizontal shafts of wood, and forming in their centre loops or eyes through which the warp-threads pass.

286. **nona . . .** He implies that on the ninth a farmer would

have to keep a sharp eye that his slaves did not run away. This is borrowed from Greek authors.

287. **se dedere.** In colloquial Latin *do* often has the sense of *facio*. Here the tense is gnomic and the words = *fiunt*. They are an early instance of the modern Italian use of *si fanno* and the like as passives.

290. **lentus.** The epithet, as often, is transferred from the effect to the cause. The scythe, which cuts stubble and hay, does best when the crop is damp, the sickle, which reaps corn, when it is dry; cf. 297.

291. **ad luminis ignis.** For economy the lamp would be put out after the evening meal, and the man and his wife would work by firelight.

292. **faces.** Torches were made of strips of wood tied together with rope. The upper end was stuffed with tow or flax steeped in tar. In Rome they were used, as in old London, for going about with at night. The farm man makes them to sell, or to use instead of lamps. They were also conspicuous in marriage ceremonies. [Cf. *Ecl.* viii. 30.]

294. **pectine.** Properly this is the 'slay'. By a curious slip Virgil uses it for the shuttle, *radius*.

295. **musti.** New wine boiled down was put into some kinds of wine to make them keep.

Volcano. The name of the fire-god stands for a large fire to reduce the must to as little as half its bulk.

296. **foliis.** These seem to be sprigs of pine.

297. **medio aestu,** i.e. after the dew has dried up. In the context the words mean the heat of the day, not merely midday.

298. **tostas.** After the reaping the corn was set up in shocks or in heaps until it was fit to carry.

299. **nudus.** The normal clothing of a farmer seems to have been an inner tunic, *subucula*, ending at the knees, and an outer tunic, *indusium*. Working in warm weather he would wear the former only, and be, as we should say, in his shirt sleeves. [Cf. St. Peter in John xxi. 7.]

302. **invitat** may here have its original meaning of 'makes lively'.

304. **puppibus . . .** Images of protecting deities were placed on the stern of a ship, and when the ship was coming to harbour these were crowned with garlands.

305. **glandes** are pigs' food.

306. **lauri bacas cruentaque myrta.** Bay berries gave a scented oil, and myrtle berries were mixed with wine.

309. **Balearis.** The slingers of the Balearic isles were the most skilful, and were much employed in war.

311–50. The Romans held that storms were caused by a conflict of winds. The position of planets was supposed to affect the weather, e.g. when Saturn was in Capricorn, storms might be

expected. Virgil takes as representatives of the planets Saturn, the furthest of those then known from the sun, and Mercury, the nearest.

The old feast of Ceres was in March, but the feast here described is the Ambarvalia, the great annual lustration of the fields; see Introduction. The second feast here referred to was, of course, later, when oak-leaves were available.

357. **aridus.** As applied to sound 'dry' means harsh or rattling. ['Dry clash'd his harness in the icy caves.'—*The Passing of Arthur.*]

360. **male,** 'scarcely'.

[362–3. **marinae fulicae** are probably cormorants.]

364. Virgil is thinking of the heron as leaving the marshes, fresh or salt, and uses exaggerated language to describe its flight to higher ground.

371. **Eurique . . .** The home of the winds here means the sky, not the cavern of Aeolus.

373. **imprudentibus,** 'unwarned', 'unawares'.

374. **vallibus imis** is locative. Cranes avoid the storm by seeking shelter in the valleys.

377. Swallows fly low before rain because the insects on which they feed come down low.

378. **veterem.** Frogs have croaked, he means, unchanged since their creation.

379. **ova.** Whether Virgil has mistaken corn for eggs or means larvae, in either case the thing is done not before but after rain for drying purposes. Ants are apt to follow a single path, and on dampish ground it can be traced.

380. **bibit ingens arcus.** The rainbow was thought to suck up water at its extremities and discharge it in rain.

383. **iam,** 'again'; cf. ii. 57.

Asia. The meadow of Asius was on the Cayster, now the Kara Su, in Lydia.

392. **fungos.** The gathering of lamp-black looks like a fungus.

393–437. The merlin and the lark were thought to be Nisus and Scylla transformed. The story was that Nisus was king of Megara, and, when it was besieged by Minos, Scylla, daughter of Nisus, having fallen in love with Minos, pulled out from her father's head the purple hair on which his life depended.

Glaucus, Panopea, and Melicertes or Palaemon were originally mortals and were changed into sea-gods.

447. **Aurora,** the Dawn, was wife of Tithonus. Tennyson speaks of the 'daffodil sky' of sunrise.

456. **non** goes closely with *illa*, else the word would be *ne*.

461–97. Volcanic eruptions affect the atmosphere over a great space. Near at hand there may be a diminution of sunlight for some time; further away there are highly coloured sunsets. There can be little doubt that these phenomena occurred in the year

44 B.C. At such times weak humanity easily imagines other portents and prodigies. Virgil, of course, gives both actual phenomena and the excited fancies of uncritical minds. Eridanus is the Po. — The battle of Philippi, really two battles, in which Octavian and Antony defeated Brutus and Cassius, is described as the second crash of Roman arms, the first being the battle of Pharsalus six years earlier, 48 B.C., in which Julius Caesar defeated Pompey. [In the Latin text *iterum* goes with *concurrere*, not with *videre*.] — Emathia stands for Macedonia, as Milton calls Alexander 'the great Emathian conqueror', and Haemus is the Balkans. Strictly, Philippi in Thrace.

498. **Di Indigetes** are the gods of the religion of Numa. Originally they were not anthropomorphic and were rather powers, *numina*, than actual deities, *di*.

502. For some time the story that Aeneas came from Troy and became an ancestor of the Romans had been gaining ground, and the house of the Julii claimed direct descent from Iulus, a name given to Ascanius, the son of Aeneas. Troy was perjured because its king Laomedon would not pay to Apollo and Poseidon the price promised for building his walls.

505. Right was counted wrong and wrong was counted right.

509. In 32 B.C. Phraates, king of Parthia, was successful against Antony and overran Media and Armenia. At the same time there seems to have been war against the Suevi on the Rhine.

512 sqq. Before a race began the chariots were in stalls (*carceres*), which were open in front towards the race-course (*spatia*). As the race was round a pillar (*meta*), in order to make things fair each stall from the outermost was a little in front of that on the inner side of it. When the signal is given they *addunt in spatia*, dash on to the course, and at full gallop converge towards the pillar.

514. **fertur equis** is the proper term when horses run away with a chariot or carriage: Gk. *φέρεται τοῖς ἵπποις*.

BOOK II

1–34. Some trees are propagated by suckers which come up at a distance from the trunk. These need not be transplanted. Suckers which come as side-shoots of the trunk must be moved, and this method of propagation Virgil treats as artificial.

37. **Ismara**, a Thracian town famous for its wine, stands here for any land that suits the vine, and **Taburnus**, a mountain between Samnium and Campania, for any that suits the olive.

39. **inceptum**, 'undertaken', a more normal meaning than 'begun'.

41 sqq. *We* should say that the subject opens a wide field; Virgil

calls it an open sea, meaning both that the subject is large and one that no Roman poet has attempted. He himself will not try to explore the whole sea, but will keep land in sight.

47. **sponte sua.** No trees grow by spontaneous generation.

49. **natura,** 'productive power', which makes them grow strongly, but does not make them fruitful. The trees can be made less vigorous but more fruitful by grafting, or by the reduction of roots which takes place in transplanting.

50. **subactis,** 'well worked', as gardeners phrase it.

51. **exuerint,** 'would put off': aorist conjunctive, not perfect.

52. **artis,** 'discipline'.

53. He means suckers.

57 sqq. This is inconsistent with what he calls spontaneous growths in 47; for actually these two are seedlings; nor is it wholly true, for many seedling trees grow faster if untransplanted. What Virgil had in mind is the need of good cultivation to produce fertility.

61–108. Truncheons are branches five or six inches thick, sawn into lengths of a foot or rather more. Any small side twigs are trimmed off, but care must be taken not to hurt the bark. The method recommended for myrtles succeeds also with mulberries. Myrtles are called Paphian because, as growing on the coast, they were sacred to Venus, a goddess identified with Aphrodite, who sprang from the foam of the sea and had a famous temple in the Cyprian town of Paphos; cf. 112. The tree of Hercules is the poplar. [Cf. *Ecl.* vii. 61.] (See Additional Note.) — It is not true that any tree can be grafted on to another. There must be close kinship between the stock and the scion. — There are only two elms native to the Italian peninsula, one closely akin to but not identical with our falsely named Roman elm, the other our wych elm. We cannot now identify Virgil's varieties of the vine, nor with certainty his pears.

Alcinous was king of the Phaeacians in the island of Scheria, where Odysseus was cast up and hospitably treated. The orchards are described in the *Odyssey* (vii. 112):

> 'There is a gard'n of four ploughgates with an hedge set around it,
> Pomegranate and pear-trees and fruitful apples abundant,
> And sweet figs and flow'ring olives; and fruit they have alway
> Both summer and winter, for a west wind blows ever on them,
> And some fruits it brings to the birth and some to the ripeness.
> Fruit on fruit groweth old in one unchangeable order,
> Pears and figs and apples and grapes in clustering harvest.'

Rhodia and Bumastus were not vintage but dessert grapes.

[109. Contrast *Ecl.* iv. 39.]

111. **orni,** 'manna ashes', trees with fine white flowers, growing up to thirty feet.

115. **Gelonos**, a Scythian tribe on the river Don, who had some form of tattooing.

116. **India.** Since Virgil's India includes also Ethiopia, his statement here agrees with the knowledge of his time.

117. **turea virga Sabaeis.** The frankincense tree is not confined to Sheba, that is, Arabia, but the best came thence. The product was burnt in sacrifice as an odour agreeable to the noses of the gods.

119. **balsama.** This is the balm of Gilead, once much used as an antiseptic and vulnerary. The seed-pods are like a string of beads.

acanthi. This is gum arabic.

120. **lana.** This is cotton, the produce of the cotton-tree. It grows as a white and downy substance clothing the seeds. Hence Virgil calls it wool.

121. Till much later the Romans did not know that silk is made by the silkworm.

126. **tristis**, 'sharp'. **tardum**, 'lingering'. The tree is the citron. Its imported fruits were placed among clothes to keep off moths. The leaves are much less pointed than those of the bay, but Virgil, who had never seen them, took his description from a false reading in Theophrastus [*Enquiry into Plants* IV. iv. 2].

133. **erat** is graphic for *esset*.

136–76. The Hermus was a river of Phrygia, now the Ghiediz-Chai. Panchaea is a name given to a happy island by Euhemerus, a traveller of Alexander's time, who professed to have discovered it beyond the Red Sea. Virgil makes the name stand for Arabia.

The bulls breathing fire, and the soldiers who sprang from dragons' teeth, occur in the story of Jason in Colchis. — Massic wine did not usually rank with the very best, but is here meant to cover Falernian and other Campanian vintages. — Clitumnus in Umbria was a secondary tributary of the Tiber. — In a triumphal procession the white bulls preceded the victor's car. — Larius is the Lake of Como, not really so large as Maggiore. Benacus is the Lake of Garda. This is pear-shaped, and in the afternoon there is usually a south wind which drives the waves into the stalk-end at Riva with the effect here described. — Avernus and Lucrinus were lagoons in Campania, and Agrippa, by making a channel between them and facing the seaward bank with stone, made a safe harbour which he named Portus Iulius. — The Decii and the other heroes named had saved Rome in extreme peril, the Decii from the Latins, Camillus from the Gauls, the Scipios from Carthage, and Marius from the Cimbri. Octavian saved her from Antony and his threatened substitution of oriental for Italian life. — Saturnus was an old Roman god of agriculture. — Hesiod of Ascra was author of the Greek country poem, *Works and Days*.

180. **tenuis . . .**, 'where there is hungry marl and broken stone in bushy fields'. The good drainage of such soils suits the olive.

The oleaster or wild olive, the parent of the cultivated variety, has a small and worthless fruit.

185. **quique frequens herbis**, 'and where the growth of plants is thick', as it is not on the marl.

188. **editus Austro**, 'rising gently towards the south-west'. This gives a north-east aspect, but both Celsus and Palladius insist that the slope must not be steep.

189. **filicem**. Bracken has thick and tough rhizomes, and caused a difficulty to the weak Italian plough. It is no sign of good soil, as it will grow in the poorest.

192. **pateris . . . et auro**, 'saucers and these of gold'. Hendiadys.

193. **pinguis**. Tuscan fatness was ascribed to sacrificial meat.

ebur, i.e. a pipe, *tibia*, of this material.

196. **urentis . . .** The bite of the goat was thought to poison young trees. In fact he destroys them by eating them.

198. The lands round Mantua, Virgil's included, had been confiscated for presentation to Octavian's soldiers.

203–58. The Clanius in flood overflows the small town of Acerrae. — Virgil's heavy and light soils are not the same as ours. A cubic foot of sand, which we call a light soil, weighs more than the same bulk of clay, which we call heavy. — The leaves of the yew are poisonous, but it is a tree of the chalk and limestone and no sign of a cold soil. [Cf. ii. 113 and iv. 47.]

264. The plough could not go deep enough for vineyard ground, and therefore hand labour with the *pastinum*, a two-pronged fork, was necessary.

266–7. The nursery, in which the cuttings of vines are first set, must be of soil and aspect like that of the vineyard in which they are to be permanently planted. Thus *et* has in effect the sense of *ac*.

275. **densus**, 'thickly planted', can be used equally of the ground and of the plants.

277. **in unguem**, 'exactly'.

280. The planting is to be by the quincunx, where the lines run obliquely through the vineyard at right angles with each other. This was the arrangement of the maniples in the old Roman army, but it had been altered before Virgil wrote.

284. The whole vineyard is to be measured out into paths, of which the number running, say, from north-west to south-east, will be the same as the number running from north-east to south-west. Thus each tree has the same area to grow over before it touches any other.

288. **fastigia**, properly the slope of a trench-side, is here used for the depth.

291. **aesculus** is that variety of the oak which has an almost stalkless acorn and a stalked leaf. Tree-roots go to no such depth as Virgil gives.

298–335. The reference to the olive comes awkwardly at this point, but probably Virgil is passing from vineyards to oliveyards. — Fire was got by striking a spark between two pieces of basalt and so lighting tinder (*fōmes*). — The white bird is the stork.

338. **crediderim,** 'I can believe'. Aorist potential.

346. **quod superest,** 'to proceed'. The directions here seem to have been taken from Theophrastus and the Carthaginian Mago. The mulch of dung and earth is to keep the soil moist, the porous stones and shells to provide drainage in a storm, and the other stones and tiles, laid round the stem, keep the newly-planted vine in place.

354–96. In the Dionysiac festival at Athens men made a bag of the skin of a sacrificed goat and tried to dance on it, an amusement like our greasy pole. — The Ausonians are the Italians, and especially the Romans, who feigned a descent from Aeneas and his followers. — The hazel spits mark the hurt done in a vineyard by the spreading roots and shade of the hazel.

398. **cui . . . satis,** 'which is never completely ended'.

399. **versis.** The two prongs tear a clod out of the ground, and the instrument is then reversed and the clod broken by the back of it.

400. In vineyard work the *bidens* was preferred to the plough.

401. **fronde.** All the shoots of the supporting tree, except one to keep it alive, are removed as they appear. The leaves of the vine itself were thinned if too luxuriant.

404. **Aquilo** is the October north-north-easter.

406. **Saturni.** He was properly the god of the sowing.

relictam. The vine has been left unattended for a month or more. Much young wood has now to be cut away and the roots to be pruned. As the vine was pruned back to the supporting tree, the stakes would not be in use for some months and were put under shelter to save them from rotting.

410. **bis . . . umbra.** This seems to refer to the pinching of shoots in early summer and the removal of leaves in autumn.

412. **laudato** is used of praise which by its tone becomes dispraise. A man may pretend that he should like an enormous estate, but he will be wiser to manage one of moderate compass, say less than 1,000 acres, diminutive in comparison with a *latifundium.*

413. After the pruning the remaining stems of the vines have again to be fastened to the supporting trees. The stems of the plants here named seem to have been cut for ties.

417. **effectos . . . antes,** 'the finishing of the rows'.

420–57. Olives when established need no pruning or tying, but the ground round the stems must be yearly broken up to aerate the ground and to draw up moisture by capillary attraction, which does not operate in unbroken soil. Virgil allows only ploughing, but the drag-hoe was as commonly used. — The ruddy berries are hips of

various wild roses, the fruits of the common thorn, the red elder, the Cornelian cherry, and others. — [The 'tree-medick' is the Cytisus or *Medicago arborea*.] — Cytorus is a mountain in Paphlagonia. — Ituraea, a country to the north-east of Palestine, had been subdued by Pompey and was now under Herod Agrippa. Its men were skilful archers.

461. In Rome a great man's dependants used to attend his levée before sunrise. The jambs of his doorway were inlaid with tortoise-shell and other beautiful material, and his rooms furnished with Corinthian bronzes, accounted the best.

465. **Assyrio** is used loosely for *Tyrio*, the reference being to the purple dye of the *murex*, a shell-fish.

466. **casia** is the cinnamon of the Bible, Prov. vii. 17, Rev. xviii. 13. It was used in the anointing oil, Exod. xxx. 23.

473. **sanctique patres.** The spirit of the fifth Commandment was observed not only by the farmer's sons, but also by the children of all his free dependants.

474. **Iustitia** fled from the world at the coming of the Brazen Age.

478. **defectus** and **labores** both indicate eclipses.

[482. **tardis** is parallel to **hiberni**, i. e. slow in going.]

487. **Spercheus**, a river in Thessaly.

488. **Taygeta**, the mountain range between Laconia and Messenia. At its foot was a temple of Bacchus to which only women were admitted.

490–542. The happy man is the philosopher, and there is an allusion to Epicurus and his disciple Lucretius. — The Dacian war was a peril at this time. — Virgil is wrong about Etruria, for the Etrurians lived in cities, and their lands were tilled by serfs, which was one cause of their fall.

BOOK III

1–48. Pales was the Roman goddess of flocks and herds. Her feast, Parilia, was on April 21. The shepherd from Amphrysus in Thessaly is the Greek Apollo. Lycaeus, a mountain in Arcadia, is especially associated with Pan. — Helicon, a mountain in Boeotia, in mythology owned by the Muses, and in history a neighbour of Hesiod's. — Palms grew high in Edom, but here the reference to Edom is out of place. — The river Mincio, near which Virgil was born, flows out of the south-east corner of the Lake of Garda and winds through a flat country into the Po. — The river Alpheus passes by Olympia, and Molorchus was the hospitable shepherd for whom Hercules slew the lion and in consequence instituted the Nemean Games. — The curtain of a Roman theatre was during the performance rolled up in a slit at the front of the stage floor and

was raised at the end of the play. — The Gangarides were an Indian tribe who were in conflict with Antony's troops. — Niphates was a mountain in Armenia, but the references to victories in this passage are obscure. — The marble of Paros, an island in the Aegaean Sea, is noted for the slight tinge of flesh-colour in the white. — Assaracus was son of Tros and great-grandfather of Aeneas. — Cithaeron is a mountain in Boeotia, famous for big game, and Epidaurus a town in Argolis. — Tithonus was a first cousin of Anchises, father of Aeneas.

70. **enim**, 'yes'.

75–86. [Cf. Job xxxix. 19–25.] The points are that the horse should be a high-stepper with supple legs and joints, courageous, with a tapering head carried well, short in the barrel and broad in the back, muscular in the chest, bay or roan for choice, spirited, thick-maned, with the back muscles prominent and the hoof sound. The poet must have consulted a good authority, for his only error is in the matter of colour. ['A good horse cannot be a bad colour.'] The suppleness he seems to have taken from Xenophon.

82. **albis e gilvo**, 'between white and yellow', i. e. dun. The idiom is common in Pliny, e. g. **e nigro rufis**, 'between black and tawny-red. [Another reading is 'albis *et* gilvo'.]

84. **nescit**, *ne sait pas*, 'cannot'.

micat auribus, 'pricks up his ears'. *Micare digitis* is said of the rapid movements of the hands in the old game of *moro* in which two children hold their hands behind them, and at a word given by a third suddenly bring the hands to the front with so many fingers of each as each chooses held up. Each at the same moment calls a number, and the number which comes nearest to the whole number of fingers held up in the four hands wins the round.

85. Or read **fremens**, which gives better sense than **premens**.

89. **Amyclaei**, of Amyclae, a town near Sparta, the land of Castor and Pollux. In Homer Castor is the horseman and Pollux the boxer.

93. **Saturnus**. The story is Greek and is told of Cronus, whom the Romans without reason identified with their Saturnus. To avoid the notice of his wife he turned himself for a time into a horse and was the father of Chiron, the Centaur.

95–137. Erichthonius was a king of Athens and was deified as the constellation Auriga. — Pelethronius was in myth a Thessalian and king of the Lapithae.

139. **gravidae**, 'in foal'.

141. **saltu** seems to be a slight exaggeration. The Roman roads were raised and unfenced, and the mare, if unshackled, seeing better pasturage on the other side of the road, would leap on to it and so cross it.

143. **vacuis**, i. e. where there is nothing to disturb them.

146. The river Silarus is a boundary between Lucania and Campania, and Alburnus a mountain near Paestum in Lucania.

147. **volitans**, 'a winged insect'. It is the breese or gad-fly, of

which there are several species. It is an old saying that three of them will kill a horse. It is still a plague in south Italy.

151. The Tanager is a tributary of the Silarus and dries up in summer.

153. Io, daughter of Inachus, was beloved by Jupiter, who to save her from the wrath of Juno transformed her into a heifer, whereat Juno sent a breese to drive her wild. Her consequent wanderings are narrated in the *Prometheus Bound* of Aeschylus.

154. The breese is not troublesome except in the heat of the day, and does not usually come into covered stalls. A modern means of keeping it away is paraffin.

157–208. In southern Italy milk for domestic use was usually that of goats or sheep. It looks as if Virgil referred to a Cisalpine custom of using cows' milk. — A colt's training must begin early, but he would not be fit for the strain of a chariot-race until the fourth year. — The Belgian carriage (*essedum*) was the British war-chariot, but a modification of it was now in use in Italy for luxurious travelling. — The ancient curb (*lupatum*) was a cruel instrument with teeth of uneven lengths like a wolf's.

217. **dulcibus illa quidem inlecebris**, 'though it is with sweet allurements'.

219. **Sila**. This is the great range which makes the toe of Italy.

223. **longus Olympus**, 'the whole length of heaven'.

226. **multa** is adverbial.

[230. **pernix**. Another reading is *pernox*, 'all through the night'.]

231. Virgil thinks of a man who puts himself on hard diet for training, but a defeated bull would not in fact feed on bristly leaves and cutting sedge.

232. **irasci in cornua** is imitated from Greek. The bull thinks of the coming fight, practises lowering the head for a charge, and butting a tree-trunk.

234. **sparsa**. He does this with the horns or the hoof or both.

236. **signa movet**. The metaphor is from an army advancing the standards for a battle.

238. **sinum trahit**, 'comes on with swelling curve'.

239. **saxa** are rocks standing out of the sea, and **mons** the cliff on which the wave breaks.

241. **nigram**. Virgil thinks of a Campanian coast with sands of dark volcanic débris.

242–83. The young man who swam the Hellespont was Leander of Abydos, and his love was Hero of Sestus on the opposite coast. — In the story, Glaucus of Potniae in Boeotia would not allow his mares to breed, as he wished to run them in a race. So Venus drove them mad and they devoured their master. — The Ascanius is a river in Bithynia. — [Lynxes, with tigers and panthers, were fabled to have drawn the car of Bacchus in India.]

291. Parnassus, a mountain in Phocis, was sacred to Apollo and the Muses, and on its lower slopes was their fountain of Castalia. Virgil claims that no Latin poet has dealt with his subject.

295. Virgil here speaks as a farmer to his men. The farm cannot be a very small one, and the farmer owns it.

herbam carpere. The sheep in the cotes must be fed, and winter fodder-crops, tares and others, are grown for the purpose. Either our sheep are hardier, or Virgil speaks of ewes about to lamb.

296. **aestas.** In this use the year is divided into two seasons only, summer from March till October or November, and winter for the rest of the year.

[299. See note on 441.]

304. **Aquarius** sets towards the end of February, a date from which the farmer may reckon his year.

306. **minor**, i. e. less than of sheep. They breed faster, bearing two or even three kids, give plenty of milk, have a useful if rough coat, and cost little to feed, for they will eat any vegetable.

Milesia. The sheep of Miletus in the west of Asia Minor were held by the Greeks to bear the best wool, but Pliny prefers the south-Italian.

312. **Cinyphii** is an ornate epithet. The Cinyps or Cinyphus is in Tripoli, and its goats were famous for the length of their coats.

tondent, 'men shear'. Hair-cloth (*cilicium*) was dark in colour and little liable to be damaged by wet. Hence it was worn by sailors. Soldiers used it for horse-cloths, bags, and sometimes tents.

320. **laetus**, 'bountifully'.

322–83. The range of Rhodope, which keeps its name, is in Thrace, and, after running about half its course from east to west, turns to the north. — There are manifest inconsistencies in Virgil's account of the northern winter. He wavers between true geography and Homer's story of the Cimmerians, on whom the sun never shone. — The rope with the scarlet feathers (*formido*) was held in hunting by beaters, and by it the game was gradually driven into a narrow space or a ring of nets; cf. 413. The Roman hunter was no sportsman. — The service-tree resembles the so-called mountain ash. Martial says that the berries are fit only for slaves, and they can hardly have made a good cider. — Rhiphaean or Rhipaean is a general name for the little known mountains of the north.

385. The globular seed-heads of cleavers or goose-grass easily attach themselves to the fleece and work their way into the wool. The spines of the star-thistle tear the wool. Rich pastures do not give good wool, and strong rank grass is less healthy for sheep than the finer grass of uplands.

388. The false notion that the colour of the lamb depended upon the colour of the veins under the ram's tongue is taken by Virgil from Aristotle.

391. **sic.** A white-fleeced ram, if you choose him by his fleece only, without looking at his tongue, may deceive your hopes of a white flock. So, in the case of Pan and the Moon, his gift of a white fleece deceived her. The story is told in several forms, but none quite suits this passage.

395. **salsas herbas.** A lump of rock-salt is still sometimes put in a small crib for sheep to lick. Columella recommends it for sheep that are off their feed. Sheep seldom drink, at any rate while there is any dew. For milking purposes it is well to induce them to drink.

398. **excretos,** 'from their very birth'. Kids will graze when quite young.

400–3. The passage is condensed and obscure. Probably the morning's milking, as it would be too late to take it into the town, is made into cheese, the evening's milking is either taken to market early next morning or made into dry cheeses for home use. Thus *calathus*, normally a wicker-work basket to hold wool, but used for other vessels of like shape, here means a milk-can. The *pastor* in the parenthesis is the goatherd, or, on a larger farm, one of the goatherds.

405. Spartan hounds were a breed used for hunting ; Molossian were large and powerful sheep-dogs. Whey is good food for dogs.

408-9. The mention of Spanish brigands and African wild asses takes Virgil for a moment outside Italy.

411. **volutabris.** The wild boar likes to wallow in marshy ground.

413. **ingentem.** This is a stag with large antlers, a 'warrantable' stag.

414–39. [There are fifteen species of snakes in Italy, of which Virgil mentions three or four here. They include three grass snakes (*Tropidonotus*), three water snakes (*Coluber*), two smooth snakes (*Coronella*), and four vipers (*Vipera*). The *Coluber quatuorlineatus* is the largest snake in Europe, and is said to attain a length of 8 ft. *Coronella austriaca* or *italica* is the same as our rare English smooth snake. The viper's poison is more virulent in southern Europe than in our climate. The other snakes are not poisonous, but often savage. The grass snake rarely bites, but can hiss loudly and emit a nauseous smell. Snakes do not spit their venom on cattle, and there are no spitting snakes in Europe, but some haunt cattle-sheds and lay their eggs in manure heaps. Some species protect their eggs and young for a time, but the stories of vipers swallowing their young at the approach of an enemy are not sufficiently authenticated. The fangs are not three-forked but double.]

441. **scabies.** Scab is caused by a parasite. The circumstances mentioned by Virgil make the sheep less able to resist it.

447. **secundo amni,** 'down the stream' : opposed to *adverso*.

448. Virgil's remedies are in accord with the best knowledge of

his time, and some are good for skin ailments. The 'foam' of silver is an oxide; 'natural' sulphur is the substance before it has been treated by fire; wax must be softened by fat. The squill, common in south Italy, has a large bulb which yields a medicinal juice. The ancient hellebore is not ours but *Veratrum album*, a large and poisonous plant common in the mountains. Bitumen is a mineral pitch, used in the East to cement bricks.

454. **ulceris os**, 'the face of the sore'.

460. **pedis**. The fleece makes phlebotomy in the neck impossible.

461. The Bisaltae and the Getae were Thracians, and the Geloni Scythians on the Don.

464–97. There seems to be no other record of the cattle-plague in Styria and the country north of the Adriatic. The diseases of swine and hydrophobia in dogs are not the same as the cattle-plague.

498. **infelix studiorum**, 'balked of his desires', such as to win a race.

499. **fontis avertitur**, 'loathes the springs'. The symptoms are correctly stated.

508. **obsessas fauces**, 'the obstructed throat'.

509. Drenching was of use till of late. It is now done with a bottle.

514. **nudis**. The disease is rabies, in which horses tear their own flesh, and the epithet seems to refer to the ghastly grin of the death agony.

515–36. The domestic buffalo still draws the plough in some parts of Italy, e. g. about Pesto. — As there were no cattle to draw the harrows, by which the seed is raked in, men set the seed with their fingers. — [There is no evidence that the buffalo was known in Italy then. This Urus was probably the European bison (*Bison bonasus*) which still survives in Russia. It is mentioned also in ii. 374, 'forest bulls'. See my *Beasts, Birds, and Bees of Virgil*, 2nd edition, Appendix A, § 6.]

537 sqq. The contagious or epidemic diseases from which wild animals die have no connexion with cattle-plague or with each other, but Virgil throws them all together. The seals in their weakness are driven into the rivers by the tide, and the viper's lair, safe against other attacks, is no shelter against disease.

550. Chiron the centaur and Melampus, son of Amythaon, mythical fathers and masters of the healing art, stand as types of skill.

552. **Tisiphone**, one of the Furies who punish sin, here revels in the work of indiscriminate slaughter.

558. In these cases we still bury the carcases in quicklime. The flesh is, of course, unfit to wash and cook for food.

560. **vincere flamma** refers to boiling.

562. 'The wool was too rotten to be shorn, or, if shorn, to be

woven, or, if woven, to be put on, or, if put on, to be worn without contracting disease' (Conington).

566. **sacer ignis** is a form of erysipelas.

BOOK IV

1–32. Honey was believed to drop from heaven (cf. i. 131). Probably the belief arose from the fact that honeydew, which is usually a secretion of aphides, is found on leaves. It spoils good honey. Bees are blown down by strong winds when heavily loaded. The bee-eater (*Merops apiaster*) is a rare visitor to Britain. 'Other birds' include tits and woodpeckers. The bird with bloodstained breast is the swallow, which has a red throat and forehead. The swallow tribe do very little harm in this country. Shade is useful when the sun is hot. Bees need water, but get drowned if they settle on it. The fact that one queen is the mother of the colony (*die Mutterbiene*) was not known till the seventeenth century. The bee is found as a hieroglyphic for 'king' on certain Egyptian monuments of *c.* 4000 B. C. Daphne is the spurge-laurel (*Daphne Gnidium*) of ii. 213.

33-4. Hives can be made of cork, straw, osiers, or hollowed tree-trunks, but the wooden box-hive is now used by all up-to-date bee-keepers, in Italy as elsewhere.

35. Entrances may be wide in summer, but always low ($\frac{3}{8}$ in.), in order to exclude mice and other pests.

36. **liquefacta** expresses the result of **remittit**.

39. **fucoque et floribus** is inaccurate. Propolis or bee-glue is usually made from the resin of tree-trunks (cf. 160), never from flowers. It is very tenacious, and is used in Africa for fixing the head of an assegai into its shaft.

42. **effossis**, lit. 'dug out'. Honey-bees do not excavate holes for themselves, but probably Virgil does not mean this, though *exesae* (44) suggests it.

47. Yews were believed to be poisonous to man and beast, but they are not dangerous unless eaten. Their shade, however, is too dense for bees.

rubentis may be taken predicatively—'burn crabs red'. The smell would be offensive to bees.

50. Echoes do no harm. Have bees any sense of hearing? It is highly probable, for their vocal powers are very great and used freely, but they take no notice of loud noises, and apparently have no organ of hearing. Even now scientific experiments are inconclusive; cf. White's *Selborne*, Letter 38, to Barrington.

51–87. Bees do not drink on the wing. It is not usual to 'dress' hives now, but some bee-keepers still do it. The mighty Mother is Cybele, a Phrygian goddess, who was worshipped with cymbals;

cf. Ps. cl. 1 and 1 Cor. xiii. 5. 'Tanging' or beating a warming-pan makes no difference to the bees, but was enforced by a law of Alfred the Great. The bee-keeper had to give notice of a swarm by tanging, and then he was free to follow it over other people's property, as he is still if he can keep it in sight. If an empty hive is at hand, a swarm will often hive itself. The battle of the bees is a highly coloured picture of what happens in autumn when one hive tries to rob another. The fighting is not done in the air, but at the hive-entrances or in the hive. Rival queens also fight in the hive till one is stung to death. Their war-cry, called 'piping', suggests a tiny silver trumpet, and is easily heard at night. The throwing of dust has been superseded by the garden syringe and the kitchen dredger filled with flour. Varro recommends sweetened water, which makes the bees stop fighting to lick one another. Virgil seems to be distinguishing the Italian or Ligurian bee from darker varieties like the British, Dutch, and Carniolan. The Italian is the golden-girdled bee of poets. She has three or more light yellow rings round the abdomen, and the queens are very handsome. Many are imported every year from Italy, and American bee-keepers prefer them to any others. A German scientist claims to have produced the Italian bee by crossing our black bee with the Egyptian bee. The Romans probably imported Egyptian bees (cf. lines 251–94), which are handsome, but savage.

102. Honey and wine mixed were called *mulsum*. Mead and metheglin used to be common drinks. Queen Elizabeth had a favourite recipe.

104. **frigida** expresses the effect of *relinquunt* (proleptic).

106. Clipping the wings of the queen is a well-known device, but a risky one. She cannot fly away with a swarm, but she may fall out of the hive and be lost.

111. Priapus was the patron of gardens and the god of fertility, said to have been born at Lampsacus on the Hellespont.

112. Thyme is a favourite bee-plant. *Pinos* is the usual reading, but *Tinos* is probably the right one. Pines are of doubtful value, but bees are fond of laurustinus.

116–48. Paestum, on the coast of Lucania, was famous for its roses. Celery here means wild celery or smallage, not parsley, as *apium* is often translated. 'An Italian scholar has in his possession a wreath taken from the heart of a mummy made in the fifteenth century B. C. It is composed of alternating leaves of celery and buds of the blue water-lily of the Nile' (Sargeaunt). Acacia is the Italian name for gum arabic. — Oebalia is Tarentum (Taranto), and the Galaesus flows into its harbour. — Corycus is in Cilicia. — 'Pear and apple' are both included in *poma*. — Combs are usually not squeezed, but either eaten whole, as in 'section' honey, or emptied by centrifugal force in an extractor, and used again. — 'Pine' should possibly be 'laurustinus' (see 112). — The setting of the fruit-blossoms would be aided by the bees.

150–2. Saturn murdered his children, but Jupiter was hidden by his mother in a cave on Mt. Dicte in Crete, and the Curetes, priests of Cybele, clashed their cymbals to drown his cries. Bees, attracted by the sound, came and fed him with honey. He rewarded them by endowing them with wisdom. This legend was a favourite subject with ancient artists.

153. **solae.** Virgil has forgotten the ants and other social insects.

158. **victu**, old form of dative, frequent in Virgil.

159. **saepta domorum** is borrowed from Lucretius.

160. **narcissi lacrimam** is either an error or a piece of mythology. **gluten**, see 40 and 41.

161. **fundamina.** 'Comb-foundation' is a modern artificial product.

162. **suspendunt** is accurate. Bees always build perpendicularly downwards if they can.

164. **stipant.** The overhanging spondee is expressive.

165. Sentinel bees are on duty day and night except in cold weather. *Sorti* is probably an old ablative.

168. The drone consumes valuable honey, and is probably useless except for breeding, for which not one in a thousand may be required. They are all slaughtered before winter by the workers.

170–209. 'Cecropian' (i.e. Athenian) is a literary epithet, meaning the bees of Hymettus, which was famous for its honey. It is really the older bees that do the foraging. Most of the nursing and comb-building is done by bees under a fortnight old. Bees carry pollen and propolis on their thighs in the *corbicula* or pollen-basket, but thyme (i.e. the nectar of thyme) is carried in the honey-sac. They do not forage after dark. The casia, crocus, and hyacinth are the spurge-laurel, saffron, and corn-flag (Sargeaunt). Bees certainly rest, but there is no regular sleep in summer, for work goes on all night, and a big hive roars like the distant sea. They may be seen hurrying home before a storm, but they do not ballast with stones. Virgil may have seen them carrying dead larvae or refuse out of the hive. That Virgil believed in the spontaneous generation of bees is not surprising, since the belief was extended even to mice long after his time. The worker-bee is an undeveloped queen, and condemned to perpetual virginity. The queen and drone mate on the wing, usually high up in the air. An unmated queen can lay fertile eggs, but these only produce drones. The normal life of a worker-bee in summer is probably not more than two months, but many live through the winter in a state of partial hibernation. The queen may live four or five years if allowed.

210–11. Types of Eastern despotism. Lydia was the empire of Croesus. The Parthians kissed the ground before their king. The Hydaspes is a tributary of the Indus, and 'Medus' is an inaccurate epithet.

213–14. Bees do not destroy their combs when they lose their

queen, but become temporarily idle, and then, if they have eggs or a larva under three days old, proceed to raise another queen, which is done by special feeding on 'royal jelly' in an enlarged cell.

crates is also used of rooks' nests, bush harrows, and ribs. (See Additional Notes.)

215. The queen is simply an egg-layer and does not direct the work.

222. Note the lengthening of *-que* before *tr*.

228. *angustam* is another reading, less well supported than **augustam**. A French scholar, Benoist, says here: 'Pour approcher de la demeure auguste des abeilles il faut s'être purifié et garder le silence'.

229. **relines** is a rare word. Terence uses it of opening casks or jars.

230. Smoke is used for frightening the bees, which gorge themselves with honey, in fear of some impending disaster, and are then comparatively harmless; cf. *Aen.* xii. 587–92.

231–5. Virgil's two harvests are in May and November. In this country the season usually begins with orchard-blossom in May, and ends with heather, where this is available, in September. The main source of honey is white clover in June and July.

237–8. A bee usually leaves her sting in the wound and dies, but not invariably. The sting is barbed, but she will sometimes turn round and extract it, if not in too great a hurry.

morsibus is used for 'stings'. Conversely, Shakespeare speaks of a snake stinging.

241. Combs get black with age and clogged with cocoons.

243. **stellio** is either the newt or the salamander. The cockroach had reached this country by 1624, probably from southern Russia.

244. Note the derivation of *immunis*: the drone is not a ratepayer.

245. In Japan the hornets are an inch and a half long, and will wipe out a strong hive in half an hour.

246. The wax-moth (*Galleria cerella*) is a well-known pest. Its larvae eat the combs.

247. Spiders hang their webs on the hive, and bees get caught in them.

250. **floribus** is used for the produce of the flowers, as in 39.

251–94. Bees are subject to foul brood, dysentery, and various forms of paralysis. Spraying with disinfectants and feeding with medicated syrup are common remedies, and a cure is usually possible if a prolific queen is present. — The amellus is the *Aster amellus* of Linnaeus, a kind of Michaelmas daisy. 'Virgil had no technical vocabulary for botanical descriptions, but in this case he almost creates one' (Sargeaunt). — The Mella flows about twenty miles from Mantua. — The Arcadian bee-master is Aristaeus, son of Apollo, and the nymph Cyrene; see below, 317, and i. 14, where he

is called 'dweller in the woods'. — 'Macedonian' is a reference to the conquest of Egypt by Alexander the Great. — The dusky Indians are probably the Ethiopians. Virgil's geography is often vague. — The rise and fall of the Nile is alluded to by Amos (viii. 8) and Aeschylus (*P. V.* 851). For a good description of it see Gibbon's *Decline and Fall*, ch. li, and Stanley's *Sinai and Palestine*, Introd., p. xxxvi.

295. **ipsos in usus**, 'for this very object'. The superstition described in this passage (295–314) is explained by the natural history of the drone-fly (*Eristalis tenax*), which is very like a drone bee. Bees hate carrion, but the drone-fly likes it. The nine days are an error. Florentinus says thirty-two days, which is correct. According to him the 'king' bees are produced from the brain and spinal marrow, and the worker bees from the flesh.

297. **artis**, not from *ars*.

298. **a ventis**. 'A' expresses the direction.

302. **viscera**, 'flesh'.

307. **suspendat** points to the bird being the house-martin. The swallow usually builds on some support.

309. **visenda**. The gerundive usually means 'must be' or 'ought to be'.

315–62. In the story of Aristaeus which follows Virgil rises to his highest level as a poet. — Bees not only die of disease, but often die of hunger in winter or spring through their owner's negligence. — The Peneus flows through the beautiful vale of Tempe (see ii. 469) in Thessaly between Ossa and Olympus. The vale is five miles long and in some places only forty yards wide. — Cyrene was the daughter of the river-god Peneus. — Thymbra in the Troad had a famous temple of Apollo. — 'dappled', lit. 'painted' skins. The same word *pictus* is applied to the lizard in line 13 and to birds in iii. 243; cf. *Lycidas*:

> 'Where thou, perhaps, under the whelming tide,
> Visitst the bottom of the monstrous world.'

367. **diversa locis**, 'each in their several beds'. Cf. 432 and 500.

370. **saxosus**, adjective for adverb.

371–3. The Po is the king of rivers (cf. i. 482). Rivers were commonly represented as bulls, or bull-headed.

374. **pendentia pumice**, 'ceiled with stalactites'.

379. **Panchaeis ignibus**, Arabian frankincense or spices.

382. **patrem rerum** is an echo of Homer. The Greek philosopher Thales taught that water was the origin of everything.

384. **Vestam**, like Bacchus and Ceres and Volcanus. The God of the thing is used for the thing itself.

386–414. The name Proteus is now given to (1) a kind of amoeba (*Proteus diffluens*) remarkable for rapid changes of form, (2) an amphibian (*Proteus anguinus*) found in caves in the Adriatic.

The thyroid gland of *P. anguinus* is said to be used for mentally defective children. — 'Fell', lit. 'black' tigress. *Ater* is used in the sense of 'deadly'; cf. the snake in iii. 430. — For these magic changes compare the belief that witches changed into hares.

415. Ambrosia was (1) the food of the gods, (2) a perfumed ointment. In Homer's version of the story ambrosia is used to overcome the stink of the sea-calves (*Od.* iv. 446).

422. **obex**: cf. 503 *obiectam*, and iii. 253 *obiecta flumina*.

425. **rapidus**: from *rapio*.

436. Cf. *L'Allegro*:

> 'And every shepherd tells his tale
> Under the hawthorn in the dale.'

437. A verb expressing attack is left out. **Quoniam** is temporal, not causal.

444. Cf. Luke xv. 17, 'when he came to himself'.

445–80. Much of this is contained in *Aeneid* vi. One of Virgil's most famous lines is vi. 314:

> 'Tendebantque manus ripae ulterioris amore.' —

Rhodope, see on iii. 351. — Pangaea was a mountain in Macedonia. — Getae, see on iii. 462. — The Hebrus, now the Maritza, was the chief river of Thrace. — Orithyia was a daughter of Erechtheus, king of Attica (Acte). — At Taenarus, the southern promontory of Laconia, there was said to be a cave leading to Hades. — 'The awful king'; cf. Job xviii. 14, 'the king of terrors' (Death). — Erebus means darkness.

484. The wind by dropping causes the wheel to stop. So in *Eclogue* ii. 26 the wind is said to calm the sea.

491. **animi** is locative.

496. In *Aen.* v. 856 *natantia* is applied to *sleepy* eyes.

502. **portitor Orci**: Charon.

504. **faceret**, &c.: deliberative.

509. Another reading is *antris*, but *astris* gives better sense.

511–29. Spenser:

> 'And Philomele her song with teares doth steepe.'

This exquisite simile is true to nature, except that Virgil, like most poets, makes the hen bird sing. Mr. Warde Fowler once saw a nightingale singing in the shade of a poplar at Godstow near Oxford. — Hyperborean, see iii. 351. — The Tanais is the Don. — Riphaean, see on iii. 382. The Cicones were a Thracian tribe. — Oeagrius was the king of Thrace and father of Orpheus.

532. Disease is ascribed to the Nymphs. Contrast line 454.

535. **Napaeas**: from *νάπη*, a dell.

539. **Lycaeus**, see iii. 2.

540. **intacta**, i. e. never yoked. For religious purposes animals that had never been used were preferred. Compare the Biblical lamb without blemish, and the colt whereon no man had sat.

545-6. **inferias**, 'death-gifts'. Hence a *black* sheep. In *Aen.* vi. 249 Aeneas sacrifices a black lamb to Night and Earth. Odysseus does likewise at his descent into Hades (*Od.* xi. 33).

Lethaea: the opium poppy, not the poppy of our cornfields; cf. i. 78.

556. **stridĕre**: old form of *stridēre*; cf. *effervĕre*.

559-66. Possibly not the original ending, but an appendix. — Caesar is Octavian, afterwards Augustus, and the reference is to his triumphal progress in the East after the battle of Actium in 31 B.C. Here Virgil suggests that war is a grand thing: in other places he depicts its tragedy and wickedness. The last line of the *Georgics* is an echo of the first line of the *Eclogues*.

ADDITIONAL NOTES

i. 77. **urit enim lini campum seges**, &c. ('A crop of flax, be it noted'.)

Editors seem to take *enim* as meaning 'for', but this does not give good sense. If it referred to the words immediately before it the meaning would be 'you must alternate corn with pulse or vetch or lupin, for flax ruins the ground'. If it referred back to *cessare* the meaning would be 'you must let land lie fallow, for flax ruins the ground'. But the real sense of the whole passage evidently is 'you must have either the fallow system or the rotation system. Some crops so ruin the ground that fallowing might seem necessary after them, but even here rotation will do, if only you manure well'.

I take *enim* to be a particle of emphasis. A somewhat parallel case is *geminatus enim*, ii. 509.

ii. 63 sqq.:

> 'Sed truncis oleae melius, propagine vites
> respondent, solido Paphiae de robore myrtus,
> plantis edurae coryli. Nascuntur et ingens
> fraxinus, Herculeaeque arbos umbrosa coronae,
> Chaoniique patris glandes: etiam ardua palma
> nascitur et casus abies visura marinos.'

Current texts read:

> 'robore myrtus;
> plantis et durae coryli nascuntur et ingens', &c.

This will not do, for (1) Virgil cannot here have omitted propagation by seed; (2) the oak and the fir do not produce any suckers, and Theophrastus expressly states that the fir can be propagated only by seed, and implies the same of the oak. I believe that this is also true of the ash, except that it can be grafted; (3) in the last line the word to be repeated would be not *nascitur* but *plantis*.

There are still two difficulties: (1) *nascuntur* without *semine* is harsh for 'grow from seed', but is supported by *nascitur* below; (2) the poplar produces little seed, and is most readily propagated neither by seed nor by suckers, but by cuttings.

The reading *edurae* was known to Servius, and is found in some inferior MSS. The punctuation of the text which I translate is due to Professor J. S. Phillimore.

Virgil's Plough.

Of the Italian plough of Virgil's time no specimen and, apparently, no illustration survives. The current representations of it seem to be inaccurate. It probably descended from an earlier plough of which we have an Etruscan illustration. In this the ploughshare is curved. An epithet applied to the plough by the Romans is *uncus*, a word used of a bull's horns, of a hook, of talons, and of the fingers as crooked. Lucretius (i. 314) uses it of *vomer*, the ploughshare, and Virgil uses it of the same word (ii. 223) and of *dens* (ii. 423), which is the same thing. The part of the plough which goes into the ground is curved like a bull's horn.

Virgil's description (i. 170 sqq.) begins with the *buris*, the plough-tail or beam. This is a stout branch of elm, trained to grow into a curved form some time before it is cut. Into the front end of it is fastened the *temo*, the ashen shaft, which goes between the two oxen. The shaft near its front end passes through the *iugum*, the yoke, which is fastened over the necks of the oxen, who thus draw by their necks. The share-beam, *dentale* or *dentalia*, might be one piece of wood or two, and was shaped like a bull's horn. If it was one piece, a hole had to be cut into it to receive the front part of the plough-tail. If the pieces were two, the back part of each would be attached to the front of the shaft and the two parts would meet in front of it. Thus Virgil describes it as having a double back. It was capped by the iron share, *vomer*. In the plough-tail was inserted at right angles the handle, *stiva*, by which the ploughman steered. Thus the plough was complete for ordinary work. If, however, the ground was ill-drained and level, and consequently a high ridge was desired for sowing the seed on, two earth-boards, *aures*, were added to the share-beam. By Varro these are called *tabellae*, little boards.

The whole was a clumsy and laborious instrument, and it is no wonder that the oxen groaned under it, especially if the furrow was ploughed deep. The ploughman, of course, raised or depressed the handle according as he wished the furrow to be deep or shallow.

Plaustrum.

The body of a cart or wagon consisted of an axle, *axis*, let into wheels of solid wood, *tympana* (ii. 444), a foot or so thick, the holes to receive the axle being called *arbusculae*; a wooden platform,

tabulae; and the pole, *temo*, to which this was fastened. In this form it was used for carrying stone or timber. To carry crops and other things a body of wicker-work or light wood was fastened to the platform. The great width of the wheels was necessary in order not to cut up the land or the roads, but it made progress slow (i. 163), and turning required much space. They were roughly made, and their creaking was great (iii. 536). Like the plough, they were drawn by oxen with a yoke (iii. 140) and a collar. Usually they were carts with two wheels, but sometimes wagons with four. For lighter vehicles wheels with spokes were in use (ii. 444).

Falx.

The name is applied to any hooked instrument used for cutting: (1) the sickle, *falx messoria*, the handle of which was of willow-wood (iv. 110). In cutting corn it was used in two ways. Used as a swap it cut the stalk close to the ground. The ears were afterwards cut off and removed to the threshing-floor, and the straw used for litter. When it was used as a sickle proper, several stalks were grasped in the left hand and cut under it (i. 348). This method left about half the length of the straw as stubble, which was afterwards burned (i. 85) or mown with the scythe (i. 289). (2) The scythe, *falx faenaria*. This was used for mowing hay. (3) The pruning knife or hook, *falx putatoria*. This was a broad knife with a wooden handle, one sharp and curved edge, and a curved point (ii. 421). It was used for pruning the supporting trees in the vineyard and the vines.

Tribulum and Trahea.

These were used in thrashing. The ears of corn, or the ears with part of the stalk, were put on to the threshing-floor, *area*. The *tribulum* was a thick board fitted underneath with iron spikes or sharp stones, and drawn by oxen round and round the floor. The *trahea* was a tree-trunk fitted with spikes in the same way. When only the ears were brought to the threshing-floor, some kind of flail could be used. The winnowing followed: see note on i. 166.

Rastrum or Bidens.

The two names are usually identical in meaning. The instrument was a very heavy, *iniquo pondere* (i. 164), two-pronged rake or hoe, like what we call a drag-hoe. Where the lie of the ground made ploughing difficult, it was a substitute for the plough, as it still is in southern Italy. It was lifted above the head and brought forcibly to the ground so that the two prongs went in. Then it was pulled forward so that a clod was turned over. It was also used for breaking up the clods in a ridge made by the plough (i. 94), a process called *occatio*. On wet lands, where the seed was sown on the ridges, either this instrument or the hoe, *sarculum*, was used to cover up the seeds.

Crates.

These are harrows and were of two forms. One form, *vimineae* (i. 95) or *arbuteae* (i. 166), answers to our bush-harrow, and was used for levelling the soil after it had been broken up with the drag-hoe. The other form was a hurdle with iron spikes and was used for the same purpose.

The name was also used for frames on which to dry grapes, turning them into raisins, and figs. These were usually made of sedge, and are included in 'the trivial outfit of Celeus' (i. 165). Virgil also applies the name to honeycombs (iv. 214) from their likeness to wicker work.

VOCABULARY

ā, ab, *prep. c. abl.* from, by.
abdūco, -xi, -ctum (3), *tr.* draw from, take away.
abeo, -ii, -itum, -īre, *intr.* go away, withdraw.
abnego (1), *tr.* refuse, refrain.
aboleo, -ēvi, -itum (2), *tr.* get rid of, cleanse.
abscondo, -di, *or* **-didi, -ditum** (3), *tr.* hide, bury; *pass.* cease to shine.
abstrūdo, -si, -sum (3), *tr.* conceal.
absum, āfui, abesse, *intr.* am absent, am wanting.
Abȳdos, -i, *m. or f.* a town in Mysia, opposite to Sestos.
ac, atque, *conj.* and, and so.
acanthus, -i, *m. and f.* a tree, *probably* the acacia.
accēdo, -cessi, -cessum (3), *tr. or intr.* go to, approach, enter into.
accipio, -cēpi, -ceptum (3), *tr.* receive, welcome.
acclīvis, -e, sloping, rising.
ācer, ācris, ācre, keen, spirited, impetuous, fierce.
acerbus, -a, -um, bitter, shrill, angry.
Achilles, -is, *m.* Greek hero in the Trojan war, son of Peleus and Thetis.
acies, -ēi, *f.* edge, line of battle, conflict.
acuo, -ui, -ūtum (3), *tr.* sharpen, whet, encourage, tempt.
acūtus, -a, -um, sharp, shrill.
ad, *prep. c. acc.* to, at, near.
addo, -didi, -ditum (3), *tr.* add; **addunt in spatia** (*supply* se *from previous line*), they throw themselves upon the course.
adědo, adēdi, adēsum (3), *tr.* nibble at.
adeo, -ii, -itum, -īre, go to, visit.
adeo, *adv.* so far, to such an extent, so true it is that.
adfīgo, -xi, -xum (3), *tr.* fasten to; **affixus,** fastening on, clinging to.
adfor (1), *dep.* address.
adhaereo, -haesi, -haesum (2), *intr.* stick to, adhere.
adhibeo, -ui, -itum (2), *tr.* bring *or* apply to, lay upon.
adimo, -ēmi, -emptum (3), *tr.* take away, rob of.
aditus, -ūs, *m.* approach, entrance.
admīror (1), *dep.* look upon with wonder, admire.
adolesco, -olēvi, -ultum (3), *intr.* grow up, am kindled, burn.
adsiduus, -a, -um, frequent.
adsuētus, -a, -um, accustomed, schooled to.
adsum, -fui, -esse, am present, come with a blessing.
adultus, -a, -um, grown up, mature.
adventus, -ūs, *m.* coming.
aedes, -ium, *f.* house, mansion.
aeger, -ra, -rum, sick, feeble; **morte sub aegra,** in the agony of death.
Aegyptus, -i, *f.* Egypt.
aēnus, -a, -um, of bronze; **aēnum,** *sc.* **vas,** a vessel of bronze, cauldron.
aequor, -oris, *n.* level surface, sea.
aequus, -a, -um, level, equal, kind, befriending.
āēr, āeris, *acc.* **āera,** *m.* air, the lower atmosphere.
āērius, -a, -um, in the air, aloft, lofty.

aes, aeris, *n.* bronze, a vessel *or* statue of bronze, cymbal.
aesculus, -i, *f.* Italian oak.
aestas, -ātis, *f.* summer.
aestifer, -fera, -ferum, bringing heat, sultry.
aestīvus, -a, -um, of summer.
aestuo (1), *intr.* glow, heave.
aestus, -ūs, *m.* undulating movement of heat or water, sultry heat, fever heat.
aetās, -ātis, *f.* age, time of life.
aeternus, -a, -um, everlasting; **aeternum,** *adv.* constantly, again and again.
aethēr, -eris, *acc.* **-era,** *m.* ether, upper air.
aetherius, -a, -um, of *or* in the sky, of the upper air, of heaven.
Aethiops, -opis, *m.* an Ethiopian.
aevum, -ī, *n.* life.
ager, agri, *m.* field, land, country.
aggero (1), *tr.* pile up.
agito (1), *tr.* move, toss, drive. tend, hunt, pass; **agitare choros,** trip it in the dance.
agmen, -inis, *n.* column on the march, host; **agmine facto,** in battle array.
agnus, -i, *m.* lamb.
ago, ēgi, actum (3), *tr.* drive, lead, bring, expel; **agebat ver,** was in his spring; *pass.* run; **age,** *hortative,* come!
agricola, -ae, *m.* tiller of the soil, husbandman.
aio, ais, ait, *defect.* say.
āla, -ae, *f.* wing.
albesco, —, — (3), *intr.* grow white *or* bright, begin to foam.
Alburnus, -i, *m.* a mountain in Lucania, near R. Silarus.
albus, -a, -um, white; **album,** white spot.
alibi, *adv.* elsewhere.
aliēnus, -a, -um, another's, provided by another.
aliter, *adv.* otherwise.
alnus, -i, *f.* alder, ship.
alo, -ui, -tum (3), *tr.* feed, aggravate.
alter, -era, -erum, one of two, the other, one's neighbour, second.
alterno (1), *tr. and intr.* give and take in turn, make attack in turn.
altus, -a, -um, high, deep, stately; **altius ingrediens,** high-stepping; **altum,** the deep.
alvārium, -i, *n.* beehive.
alvus, -i, *f.* belly, paunch.
amārus, -a, -um, bitter, briny.
ambāgēs, -is, *f.* (*plur. more common*), winding, digression.
ambo, -ae, -o, both.
ambrosius, -a, -um, immortal; **ambrosia, -ae,** *f.* food *or* fragrance of the gods.
amictus, -ūs, *m.* garb, clothing.
amīcus, -a, -um, friendly, kindly.
āmitto, -mīsi, -missum (3), *tr.* send away, lose.
amnis, -is, *m.* stream, river.
amo (1), *tr.* love; **amans,** lover.
amor, -ōris, *m.* love, devotion.
amplector, -plexus sum (3), *tr.* embrace.
amplius, *adv.* more, again.
amurca, -ae, *f.* lees *or* dregs of oil.
Amyclaeus, -a, -um, of Amyclae (in Laconia).
Amythāonius, -a, -um, of Amythaon, father of Melampus.
an, anne, *conj.* or, is it true that?
anguis, -is, *m. and f.* snake. **Anguis,** a constellation, the Serpent.
angustus, -a, -um, narrow, confined, humble.
anhēlus, -a, -um, panting, asthmatic.
Aniēnus, -a, -um, of the R. Anio.
anima, -ae, *f.* breath, life.
animadverto, -ti, -sum (3), *tr.* observe, mark.
animal, -ālis, *n.* living thing, creature.
animōsus, -a, -um, spirited.
animus, -i, *m.* mind, nature; *pl.* spirits, courage.
annus, -i, *m.* year, season.
anser, -eris, *m.* goose.

ante, *prep. c. acc.* before; *adv.* (= **antea**), formerly; **ante . . . quam**, *conj.* before.

antes, **-ium**, *m.* rows, *e.g.* of vines.

antrum, **-i**, *n.* cavern, grot.

aper, **-pri**, *m.* boar.

aperio, **-ui**, **-tum** (4), *tr.* open, begin; **apertus**, open, exposed.

apis, **-is**, *f.* bee.

aqua, **-ae**, *f.* water.

Aquārius, **-i**, *m.* Water-bearer, one of the signs of the Zodiac.

Aquilo, **-ōnis**, *m.* north wind.

aquōsus, **-a**, **-um**, watery, of the water.

āra, **-ae**, *f.* altar.

Arabs, **-abis**, *adj. or noun*, Arabian.

arānea, **-ae**, *f.* spider.

arātrum, **-i**, *n.* plough.

arbor (**arbos**), **-oris**, *f.* tree.

arboreus, **-a**, **-um**, of a tree.

arbustum, **-i**, *n.* plantation, vineyard.

arbutus, **-i**, *f.* arbutus, strawberry-tree.

Arcadia, **-ae**, *f.* a mountainous province near the middle of the Peloponnese.

arceo, **-ui**, — (2), *tr.* keep off.

arcesso, **-īvi**, **-ītum** (3), *tr.* summon, receive.

Arctos, **-i**, *f.* the Great and the Lesser Bear, the north pole.

Arcturus, **-i**, *m.* The Bear-Ward, the brightest star in Boötes.

arcus, **-ūs**, *m.* bow, rainbow.

ardea, **-ae**, *f.* heron.

ardeo, **arsi**, **arsum** (2), *intr.* am on fire, am eager, blaze, burn.

arduus, **-a**, **-um**, tall, upstanding; **ardua**, high places, heights.

ārea, **-ae**, *f.* threshing-floor.

āreo, **-ui**, — (2), *intr.* am dry *or* parched, wither.

argilla, **-ae**, *f.* clay, marl.

argūtus, **-a**, **-um**, shrill, grating, clean-cut.

āridus, **-a**, **-um**, dry, parched, parching, dry-crackling.

aries, **-ietis**, *m.* ram.

arista, **-ae**, *f.* beard *or* ear of grain, grain.

Aristaeus, **-i**, *m.* son of Apollo, said to have taught the management of bees.

arma, **-ōrum**, *n.* arms.

armentum, **-i**, *n.* cattle for ploughing, herd.

armus, **-i**, *m.* shoulder (*usually of an animal*), flank.

aro (1), *tr.* plough.

ars, **-tis**, *f.* art, skill, handicraft, discipline.

artūs, **-uum**, *m.* limbs.

artus, **-a**, **-um**, narrow, straitened.

arvum, **-i**, *n.* ploughed field.

Asius, **-a**, **-um**, of *or* round Asia, a town in Lydia.

asīlus, **-i**, *m.* gad-fly.

aspecto (1), *tr.* look at, gaze upon.

asper, **-era**, **-erum**, rough, merciless.

aspernor (1), *tr.* disdain, scorn.

aspicio, **-exi**, **-ectum** (3), *tr.* look upon, behold.

Assyrius, **-a**, **-um**, Assyrian, Tyrian.

asto, **-stiti**, — (1), *intr.* stand by, stand on end, bristle.

astrum, **-i**, *n.* star.

at, **ast**, *conj.* but.

āter, **-tra**, **-trum**, black, dark, deadly.

Atlantis, **-idis**, *adj.* of Mount Atlas, *or* of King Atlas; Atlantides, his posterity, the Pleiades.

attero, **-trīvi**, **-trītum** (3), *tr.* wear away, wear.

attingo, **-tigi**, **-tactum** (3), *tr.* touch, lay a hand on.

attollo, —, — (3), *tr.* lift, take upon.

attondeo, **-di**, **-sum** (2), *tr.* clip, prune.

attonitus, **-a**, **-um**, thunder-struck, terrified.

audeo, **ausus sum** (2), *semi-dep.* dare, venture.

audio (4), *tr.* hear, obey.

augustus, **-a**, **-um**, majestic.

aula, **-ae**, *f.* court, palace.

aura, **-ae**, *f.* breeze, the air of heaven, fragrant breath.

aurīga, -ae, *comm.* charioteer, driver.
auris, -is, *f.* ear.
aurītus, -a, -um, long-eared.
auro (1), *tr.* gild.
Aurōra, -ae, *f.* goddess of dawn.
aurum, -i, *n.* gold.
Auster, -tri, *m.* south wind.
austrīnus, -a, -um, southern.
aut, *conj.* or; **aut . . . aut**, either . . . or.
autem, *conj.* but.
auxilium, -i, *n.* help, antidote.
avārus, -a, -um, greedy, thrifty.
avēna, -ae, *f.* oats.
Avernus, -a, -um, of Avernus, of the Lower World.
āverto, -ti, -sum (3), *tr.* turn away, banish, shield from; *pass.* shun.
avidus, -a, -um, eager, ravening.
avis, -is, *f.* bird.
avītus, -a, -um, of one's grandsires, native.
axis, -is, *m.* axle, pole, firmament.

bāca, -ae, *f.* berry.
bacchor (1), *dep.* revel in Bacchic rites; *passive partic.* ranged in revelry.
Bacchus, -i, *m.* the god of wine.
bālātus, -ūs, *m.* bleating.
Baleāris, -e, Balearic, of the Balearic Islands.
bālo (1), *intr.* bleat.
balsamum, -i, *n.* gum of the balsam-tree, 'balm of Gilead'.
barba, -ae, *f.* beard.
bello (1), *intr.* do battle.
bellum, -i, *n.* war.
bibo, **bibi**, — (3), *tr.* drink.
bibulus, -a, -um, moisture-absorbing, porous.
bidens, *adj.* with two teeth; **bidens**, -tis, *m.* a heavy hoe; *f.* sheep.
biiugis, -e, yoked two together.
bīmus, -a, -um, two years old.
bīni, -ae, -a, *distr. num.* two each, two.
bis, *adv.* twice.
Bīsaltae, -ārum, *m.* a Thracian tribe near the R. Strymon.
bitūmen, -inis, *n.* mineral pitch.
blatta, -ae, *f.* cockroach.
bona, -ōrum, *n.* goods, blessings.
Boōtes, -ae, *m.* the Ploughman, a name given to the constellation Arcturus.
boreās, -ae, *m.* north wind.
bos, **bovis**, *comm.* ox, bull, cow.
bracchium, -i, *n.* arm, branch.
brevis, -e, short.
brūma, -ae, *f.* = **brevima**, the shortest day, mid-winter, winter.
būcula, -ae, *f.* heifer.

cadāver, -eris, *n.* corpse, carcass.
cado, **cecidi**, **cāsum** (3), *intr.* fall, set, cease.
cadūcus, -a, -um, falling.
caecus, -a, -um, blind, hidden.
caedo, **cecīdi**, **caesum** (3), *tr.* cut, beat, kill.
caelum, -i, *n.* sky, heaven.
caenum, -i, *n.* mud, filth.
caeruleus, -a, -um, dark blue, dark green.
Caesar, -aris, *m.* Caesar, a cognomen in the gens Julia; here the emperor Augustus.
Caīcus, -i, *m.* a river of Mysia, flowing into the sea opposite Lesbos.
calathus, -i, *m.* wicker basket.
calculus, -i, *m.* stone, gravel.
calor, -ōris, *m.* heat.
campus, -i, *m.* plain, field.
camur, -ra, -rum, turned inwards, crumpled.
cancer, -cri, *m.* crab.
candidus, -a, -um, white, clear, fair.
cāneo, -ui, — (2), *intr.* am hoary, white.
cănis, -is, *comm.* dog. **Canis**, dog-star.
cano, **cecini**, **cantum** (3), *tr. and intr.* sing, sing of, chant.
canōrus, -a, -um, tuneful, loud.
cānus, -a, -um, white, white with hoar frost.
capella, -ae, *f.* she-goat.

caper, -pri, *m.* he-goat.
capio, cēpi, captum (3), *tr.* take, master, seize.
capistrum, -i, *n.* halter, muzzle.
capto (1), *tr.* capture, take; **captare naribus,** sniff.
caput, -itis, *n.* head, source.
carcer, -eris, *m.* any enclosed place, prison, stall.
carchēsium, -i, *n.* cup.
carduus, -i, *m.* thistle.
cārex, -icis, *f.* reed-grass, sedge.
carīna, -ae, *f.* keel, ship.
carmen, -inis, *n.* song, minstrelsy.
carpo, -si, -tum (3), *tr.* pluck, ply, crop, scour, sap, essay.
casia, -ae, *f.* wild cinnamon.
casses, -ium, *m.* net, web.
Castalia, -ae, *f.* a spring on Parnassus sacred to Apollo and the Muses.
castoreum, -i, *n.* a secretion of the beaver, beaver's oil.
castra, -ōrum, *n.* camp.
cāsus, -ūs, *m.* chance, mischance, danger.
catervātim, *adv.* in companies.
catulus, -i, *m.* whelp.
cauda, -ae, *f.* tail.
causa, -ae, *f.* cause, origin.
cavo (1), *tr.* hollow, make deep impression.
cavus, -a, -um, hollow.
Caystros, -i, a Lydian river falling into the sea near Ephesus.
cēdo, cessi, cessum (3), *tr. and intr.* yield, give place, own defeat.
celer, -eris, -ere, swift.
cella, -ae, *f.* cell.
centum, *num.* one hundred.
cēra, -ae, *f.* wax.
Cerberus, -i, *m.* the three-headed dog that guarded the entrance to Hades.
cereālis, -e, connected with Ceres or the cultivation of grain; growing in the corn-fields.
Ceres, -eris, *f.* Ceres, goddess of agriculture.
cerno, crēvi, crētum (3), *tr.* discern, see.
certātim, *adv.* in rivalry, eagerly.
certus, -a, -um, sure, certain, defined, fixed.
cerva, -ae, *f.* hind.
cervix, -īcis, *f.* neck.
cēterus, -a, -um, all the rest.
ceu, *adv.* even as.
Chalybes, -um, *m.* a people of Pontus, noted for their iron mines.
Chīron, -ōnis, *m.* one of the Centaurs, noted for his knowledge of medicine.
chorus, -i, *m.* troop, dancing band, dance.
Cinyphius, -a, -um, found near the Cinyps, a river in Libya; Libyan.
circā, circum } *adv. or prep. c. acc.* round, near, about.
circumdo, -dedi, -datum (1), *tr.* put around, shroud, surround.
circumspicio, -spexi, -spectum (3), *tr. and intr.* look around for.
circumsto, -steti, — (1), *tr. and intr.* stand round.
circumvecto (1), *tr.* carry round; *pass.* dwell upon.
circumvolito (1), *tr. and intr.* fly *or* flit round.
clāmor, -ōris, *m.* noise, shrill cry, shouting.
clārus, -a, -um, clear, bright, clearing the sky.
claudo, -si, -sum (3), *tr.* close, imprison, girdle; **in clauso,** in a closed chamber.
clivus, -i, *m.* hill.
coepi, *defect.* begin.
Coeus, -i, *m.* one of the Titans.
cognosco, -nōvi, -nitum (3), *tr.* recognize, hear the story of.
cōgo, coēgi, coactum (3), *tr.* bring together, thicken, gather, drive.
cohors, -tis, *f.* company, cohort.
colligo, -lēgi, -lectum (3), *tr.* gather, regain, collect.
collis, -is, *m.* hill.
colo, colui, cultum (3), *tr.* cultivate, till; **culta,** cultivated fields.

colōnus, -i, *m.* husbandman.
color, -ōris, *m.* colour, hue.
commisceo, -miscui, -mixtum *or* **-mistum** (2), *tr.* mingle together.
committo, -mīsi, -missum (3), *tr.* consign, trust, plant.
commūnis, -e, shared in common, belonging equally to all.
como (1), *intr.* have long hair; **comans,** long-waving.
compleo, -plēvi, -plētum (2), *tr.* fill, throng.
compōno, -posui, -positum (3), *tr.* set in order, arrange, compose for rest.
concavus, -a, -um, hollow.
concha, -ae, *f.* shell.
concīdo, -cīdi, -cīsum (3), *tr.* break up, trench deeply.
concresco, -crēvi, -crētum (3), *intr.* grow thick together; **concrētus,** curdled.
concutio, -cussi, -cussum (3), *tr.* shake well, smite.
condo, -didi, -ditum (3), *tr.* hide, bury, shroud in darkness.
conflo (1), *tr.* blow together, fuse, weld (*by blowing with the bellows*).
confluo, -xi, — (3), *intr.* flow together, stream together (and settle).
congero, -gessi, -gestum (3), *tr.* pack together, crowd.
coniunx, -ugis, *comm.* husband, wife.
coniūro (1), *intr.* swear together, combine together under oath.
conloco (1), *tr.* place.
conlūdo, -si, -sum (3), *intr.* sport together, dance.
cōnor (1), *dep.* try, attempt.
consero, -sēvi, -situm *or* **-satum** (3), *tr.* sow *or* plant with.
consīdo, -sēdi, -sessum (3), *intr.* sit.
consors, -sortis, *adj. m. and f.* shared in common.
constituo, -ui, -ūtum (3), *tr.* set.
consto, -stiti, -stātum (1), *intr.* stand, stop.
construo, -xi, -ctum (3), *tr.* build.
consuesco, -suēvi, -suētum (3), *tr. and intr.* accustom, inure, am accustomed, form habits; **consuētus,** familiar.
contemno, -tempsi, -temptum (3), *tr.* despise, reck not of.
contingo, -tigi, -tactum (3), *tr. and intr.* touch, dress; **contactus,** tainted.
continuo, *adv.* forthwith, accordingly.
contraho, -xi, -ctum (3), *tr.* narrow, limit.
contrārius, -a, -um, opposed to, thwarting.
contundo, -tudi, -tūsum (3), *tr.* beat, pound, crush.
convallis, -is, *f.* vale, mountain glen.
convello, -velli, -volsum (3), *tr.* snatch, wrench, pluck.
converto, -ti, -sum (3), *tr.* turn completely.
convīvium, -i, *n.* social feast, hospitality.
cōpia, -ae, *f.* abundance, rich supply.
coquo, -xi, -ctum (3), *tr.* cook, bake, dry up.
cor, cordis, *n.* heart.
corium, -i, *n.* hide.
cornix, -īcis, *f.* crow.
cornu, -ūs, *n.* horn.
corōna, -ae, *f.* crown, garland. **Corona,** the constellation of the Northern Crown.
corrumpo, -rūpi, -ruptum (3), *tr.* corrupt, spoil.
cortex, -icis, *m.* bark.
coruscо (1), *intr.* glitter.
corvus, -i, *m.* raven.
costa, -ae, *f.* rib, side.
crabro, -ōnis, *m.* hornet.
crassus, -a, -um, thick, boggy.
crātis, -is, *f.* wicker-work, honeycomb.
crēber, -bra, -brum, frequent, repeated; **crēbra,** *adv.* again and again.
crēdo, -didi, -ditum (3), *tr. and intr.* trust, believe.
cremo (1), *tr.* burn.
creo (1), *tr.* create, bring forth.

crepito (1), *intr.* rattle, clash.
cresco, crēvi, crētum (3), *intr.* increase, grow; **crescens,** in early days.
crīnis, -is, *m.* hair, tresses.
croceus, -a, -um, of saffron, saffron-coloured, golden.
crūdēlis, -e, cruel.
crūdesco, -dui, —, (3), *intr.* grow worse.
cruentus, -a, -um, bloody, with blood-red juice.
cruor, -ōris, *m.* blood.
crūs, crūris, *n.* leg.
cubīle, -is, *n.* bed, resting-place, chamber.
culmus, -i, *m.* stalk, straw.
cultor, -ōris, *m.* husbandman.
cultus, -ūs, *m.* cultivation, training.
cum, *prep. c. abl.* with. **cum,** *conj.* when, since, although.
cumba, -ae, *f.* boat.
cunctor (1), *dep.* hesitate, tarry.
cunctus, -a, -um, (= **coiunctus**), all together.
cuneus, -i, *m.* wedge.
cūra, -ae, *f.* care, anxiety, task, solicitude, concern.
Cūrētes, -um, *m.* the ancient inhabitants of Crete; priests of Cybele.
cūro (1), *tr.* care for, concern oneself with, bring about.
curro, cucurri, cursum (3), *intr.* run, flow.
currus, -ūs, *m.* chariot.
curvo (1), *tr.* curve.
curvus, -a, -um, curved.
custōdia, -ae, *f.* duty of guarding, standing sentinel.
custos, -ōdis, *comm.* guardian, keeper.
cycnus, -i, *m.* swan.
Cyllarus, -i, *m.* the horse of Pollux.
Cyrēnē, -es, *f.* a nymph, mother of Aristaeus.
cytisus, -i, *comm.* a kind of clover.

damma, -ae, *comm.* buck, doe.
de, *prep. c. abl.* from, down from, concerning.
dea, -ae, *f.* goddess.
dēbeo (2), *tr.* owe; **dēbitus,** due.
dēcēdo, -cessi, -cessum (3), *intr.* depart, disappear, leave.
decem, *num.* ten.
dēcerno, -crēvi, -crētum (3), *tr. and intr.* decide the issue.
decimus, -a, -um, tenth.
dēcoquo, -xi, -ctum (3), *tr.* boil down.
dēcurro, -cucurri *or* **-curri, -cursum** (3), *intr.* run down, traverse, go through.
decus, -oris, *n.* honour, glory.
dēcutio, -cussi, -cussum (3), *tr.* shake from.
dēdo, -didi, -ditum (3), *tr.* hand over, condemn.
dēfectus, -ūs, *m.* failing, eclipse.
dēfendo, -di, -sum (3), *tr.* defend, shield.
dēfessus, -a, -um, wearied.
dēficio, -fēci, -fectum (3), *tr. and intr.* fail, am wanting.
dēfīgo, -fixi, -fixum (3), *tr.* plant deep.
dēfluo, -fluxi, -fluxum (3), *intr.* flow down.
dēgenero (1), *intr.* degenerate.
deinde, *adv.* thereafter.
dēligo, -lēgi, -lectum (3), *tr.* choose.
dēlūbrum, -i, *n.* shrine, temple.
dēmentia, -ae, *f.* madness.
dēmitto, -mīsi, -missum (3), *tr.* send down, drop, suspend; **demissus,** drooping.
dēmum, *adv.* at last, in the end.
dēnique, *adv.* at last, finally, in fine.
dens, dentis, *m.* tooth, point *or* edge of pruning hook.
densus, -a, -um, dense, numerous, thick, abundant, loud.
dēnuntio (1), *tr.* declare, augur.
dēpasco, -pāvi, -pastum (3), *tr.* feed upon; **dēpascor,** *dep.* waste.
dēpecto, —, -xum (3), *tr.* comb off.
dēpōno, -posui, -positum (3), *tr.* lay aside.

dēprendo, -di, -sum (3), *tr.* catch, overtake.
dēprimo, -pressi, -pressum (3), *tr.* press down, thrust deep.
dērigo, -rexi, -rectum (3), *tr.* lay straight, order well.
descendo, -di, -sum (3), *intr.* come down, sink.
dēsero, -rui, -rtum (3), *tr.* desert, leave; **dēserta,** desert places, wastes.
dēsidia, -ae, *f.* sloth.
dēsino, -sii, -situm (3), *intr.* cease.
despūmo (1), *tr. and intr.* skim off, skim.
dēsum, -fui, -esse, am wanting.
dēterrimus, -a, -um, worst, least good.
dētrecto (1), *tr.* refuse.
Deucalion, -ōnis, *m.* son of Prometheus, the progenitor of a new race after the Deluge.
deus, -i, *m.* god.
dēveho, -xi, -ctum (3), *tr.* carry down, bear away.
dēverto, -ti, -sum (3), *tr.* turn aside; **dēvertor,** *dep.* turn from the main road.
dexter, -tra, -trum, right.
dīco, dixi, dictum (3), *tr. and intr.* say, declare.
Dictaeus, -a, -um, Cretan; (from Dicte, a mt. in the E. of Crete).
dies, -ēi, *m.* (*but f. in sing. when meaning some special day*) day; **in dies,** as time goes on.
difficilis, -e, difficult, bad.
diffugio, -fūgi, — (3), *intr.* fly in different directions, scatter.
diffundo, -fūdi, fūsum (3), *tr.* scatter.
dīgero, -gessi, -gestum (3), *tr.* separate, scatter.
dignus, -a, -um, worthy.
dīgredior, -gressus sum (3), *dep.* go apart, digress.
dīlābor, -lapsus sum (3), *dep.* go to pieces, rot.
dīlectus, -ūs, *m.* choice, care in choosing.
dīmētior, -mensus sum (4), *dep.* measure out.
dīripio, -ui, -eptum (3), *tr.* plunder, make havoc of.
discindo, -scidi, -scissum (3), *tr.* rend asunder, tear.
disco, didici, — (3), *tr.* learn.
discors, -cordis, out of harmony, of civil faction.
disicio, -iēci, -iectum (3), *tr.* throw asunder, lay in ruins.
dispergo, -si, -sum (3), *tr.* scatter abroad, shake off.
dispicio, -spexi, -spectum (3) *tr.* descry.
displiceo, -ui, -itum (2), *intr.* displease.
distendo, -di, -tum (3), *tr.* stretch apart, cram.
diurnus, -a, -um, of the day.
dīverto, -ti, -sum (3), *intr.* turn out of the way; **diversus, diverse,** in different directions, now here now there.
dīves, -itis, rich.
dīvido, -vīsi, -vīsum (3), *tr.* divide, assign differently.
dīvīnus, -a, -um, of the gods, divine.
do, dedi, datum (1), *tr.* give, utter, cause, pour; **dare vēla,** spread sail.
doceo, -ui, -ctum (2), *tr.* teach, explain.
Dōdōna, -ae, *f.* a city in Epirus, noted for Jove's oracle in an oak grove.
dolor, -ōris, *m.* pain, malady.
dominor (1), *dep.* am lord and master, hold sway.
domito (1), *tr.* tame, break in.
domo, -ui, -itum (1), tame, till, master, make less harsh.
domus, -ūs, *f.* home, house, mansion.
dōnec, *conj.* until.
dubito (1), *intr.* hesitate.
dubius, -a, -um, doubtful.
dūco, -xi, -ctum (3), *tr.* lead, bring on.
ductor, -ōris, *m.* leader.
dulcis, -e, sweet, alluring, beloved, pure.
dum, *conj.* while, as long as, until.

dūmōsus, -a, -um, full of thorn-bushes, bramble-covered.
dūmus, -i, *m.* thorn, bramble.
duo, *num.* two.
duplex, -icis, *adj.* double.
dūro (1), *tr. and intr.* harden, endure.
dūrus, -a, -um, hard, hardy, straitened, cruel, harsh, severe.

e, ex, *prep. c. abl.* out of, from, in conformity with.
ebur, -oris, *n.* ivory, ivory flute.
ēdīco, -xi, -ctum (3), *tr.* declare, decree.
ēdo, -didi, -ditum (3), *tr.* give out; **ēditus,** rising.
ĕdo, ēdi, ēsum (3), *tr.* eat, consume, waste away, devour.
ēdūco, -xi, -ctum (3), *tr.* lead out.
effero, extuli, ēlatum, efferre (3), *tr.* carry out, lift, bear on high.
effervo, —, — (3), boil over, come swarming out.
efficio, -fēci, -fectum (3), *tr.* finish.
effluo, -xi, — (3), *intr.* flow forth.
effodio, -fōdi, -fossum (3), *tr.* dig out, excavate.
effundo, -fūdi, -fūsum (3), *tr.* pour out, scatter, waste; **se effundere,** dash.
egestas, -ātis, *f.* need, poverty.
ego, mei, I.
Ēlias, -adis, *f. adj.* Olympian.
ēligo, -lēgi, -lectum (3), *tr.* choose.
elleborus, -i, *m.* hellebore.
ēlūceo, -xi, — (2), *intr.* glitter.
ēlūdo, -si, -sum (3), *tr. and intr.* cheat, play one false.
ēmētior, -mensus sum (4), *dep.* measure out, traverse.
ēmitto, -mīsi, -missum (3), *tr.* send out *or* forth.
en, *interj.* lo!
enim, *conj.* for.
Enīpeus, -i, *m.* a trib. of the Penēus in Thessaly.
ensis, -is, *m.* sword.
eo, īvi *or* **ii, itum, īre,** *intr.* go, voyage, come, flow, am diffused.
Ĕōus, -a, -um, belonging to the dawn or the east, eastern.
Ephyrēius, -a, -um, of Ephyre, another name for Corinth.
Ēpīrus, -i, *f.* a district in the north of Greece.
epulae, -ārum, *f.* banquet, rich viands.
equa, -ae, *f.* mare.
equīnus, -a, -um, of horses.
equus, -i, *m.* horse.
ergo, *conj.* and so, therefore.
Ēridanus, -i, *m.* mythical name of the Padus (Po).
ēripio, -ipui, -eptum (3), *tr.* snatch away, tear off.
erro (1), *intr.* stray, roam.
error, -ōris, *m.* error, madness.
ērumpo, -rūpi, -ruptum (3), *tr. and intr.* pour forth, burst forth.
et, *conj.* and, also; **et . . . et,** both . . . and.
etiam, *conj.* and also, furthermore, even; **quin etiam,** moreover.
Eumenides, -um, *f.* euphemistic name for the Furies.
Eurus, -i, *m.* south-east wind.
Eurydice, -es, *f.* wife of Orpheus.
ēvādo, -vāsi, -vāsum (3), *intr. and tr.* go forth, escape.
ĕverto, -ti, -sum (3), overthrow, ruin.
ēvolvo, -volvi, -volūtum (3), *tr.* unroll, rehearse.
ex, *see* **e.**
exaestuo (1), *intr.* boil, foam.
exāmen, -inis, *n.* swarm.
excēdo, -cessi, -cessum (3), *tr. and intr.* go forth, overstep.
excerno, -crēvi, -cretum (3), *tr.* keep apart.
excipio, -cēpi, -ceptum (3), *tr.* take out, receive, protect.
excito (1), *tr.* rouse, raise.
excoquo, -xi, -ctum (3), *tr.* boil out, mellow with heat.
excūdo, -di, -sum (3), *tr.* strike out.
exedo, -ēdi, -ēsum (3), *tr.* eat out, hollow.
exemplum, -i, *n.* example, precedent.

exeo, -ii, -itum, -īre, *intr. and tr.* go out, rise from, pass beyond.
exerceo, -ui, -itum (2), work at, practise, train, employ, wreak.
exercitus, -ūs, *m.* a trained band, army [*from partic. of* **exerceo**].
exhaurio, -hausi, -haustum (4), *tr.* drain out, impoverish; **exhaustum,** *n. of pass. partic. used as noun,* completion.
exigo, -ēgi, -actum (3), *tr.* finish, run one's course.
exiguus, -a, -um, small, scanty, short.
eximius, -a, -um, choice.
exitium, -i, *n.* death, destruction.
exordior, -orsus sum (4), *dep.* begin; **exorsa, -ōrum,** *n.* beginning.
exorior, -ortus sum (3) and (4), *dep.* rise.
expedio (4), *tr.* unfold, set forth.
experior, -pertus sum (4), *dep.* experience, suffer, essay.
expleo, -ēvi, -ētum (2), *tr.* fill.
explico, -āvi (**-ui**); **-ātum** (**-itum**) (1), *tr.* deploy.
explōro (1), explore, spy round.
exporto (1), *tr.* carry out *or* away.
exquīro, -sīvi, -sītum (3), *tr.* find by diligent search.
exspecto (1), *tr.* expect, await.
exstruo, -xi, -ctum (3), *tr.* build, rear aloft.
exsulo (1), *intr.* go into exile.
exsulto (1), *intr.* leap, gambol.
exta, -ōrum, *n.* entrails.
extemplo, *adv.* forthwith.
extendo, -di, -tum (3), *tr.* spread abroad, prolong.
exterreo, -ui, -itum (2), *tr.* alarm.
extrēmus, -a, -um, furthest, most distant, at the end, at the last.
extundo, -tudi, -tūsum (3), *tr.* strike out, devise.
exuo, -ui, -ūtum (3), *tr.* put off, divest one's self of.

faba, -ae, *f.* bean.
facesso, -cessi, -ītum (3), *tr.* do, perform.
facies, -ēi, *f.* appearance, form, look.
facilis, -e, easy, smooth, ready to hand, kindly.
facio, fēci, factum (3), *tr.* do, make, give, plant, form.
facultas, -ātis, *f.* occasion, opportunity.
faenīlia, -ium, *n.* hay-loft.
fallācia, -ae, *f.* craft, crafty device.
fallo, fefelli, falsum (3), *tr.* cheat, deceive, snare.
falx, falcis, *f.* reaping-hook, pruning knife.
fāma, -ae, *f.* fame, renown, report.
fames, -is, *f.* hunger.
far, farris, *n.* grain, spelt.
fās, *indecl. n.* divine law, what is right in the sight of the gods.
fastīgium, -i, *n.* slope of a trench, *or, possibly,* its depth.
fātum, -i, *n.* fate, destiny.
fauces, -ium, *f.* throat, narrow pass, straits.
favus, -i, *m.* honey-comb.
fax, facis, *f.* torch.
febris, -is, *f.* fever.
fēcundus, -a, -um, fertile.
fēlix, -īcis, *adj.* happy, propitious, healthful, fertile; **feliciter,** fruitfully.
fēmina, -ae, *f.* woman, mare, female.
fenestra, -ae, *f.* window.
fera, -ae, *f.* wild beast.
ferax, -ācis, *adj.* fruitful.
ferio, —, — (4), *tr.* strike, cut, beat.
fero, tuli, lātum, ferre (3), *tr.* bear, produce, carry; **se ferre,** betake oneself.
ferratus, -a, -um, iron-bound.
ferreus, -a, -um, of iron.
ferrum, -i, *n.* iron.
fertilis, -e, fertile.
ferus, -a, -um, wild, fierce.
ferveo, -bui, — (2), *intr.* } boil,
fervo, -vi, — (3), *intr.* } glow, am in tumult; **fervet opus,** goes on briskly.
fervor, -ōris, *m.* heat.
fētūra, -ae, *f.* breeding.

fētus, -ūs, *m.* the young of animals, brood, the produce of plants; **arborei fetus,** saplings.
fĭbra, -ae, *f.* fibre, fibrous root.
fides, -ei *or* **-e,** *f.* faith, trust, allegiance.
fīgo, fixi, fixum (3), *tr.* fix, plant, transfix.
filix, -icis, *f.* fern.
fimus, -i, *m.* dung, manure (*local*, 'management').
findo, fidi, fissum (3), *tr.* cleave, crack.
fingo, finxi, fictum (3), *tr.* fashion, shape; **fictum carmen,** romance.
firmo (1), *tr.* fortify.
fissilis, -e, fit to be cleft.
flābra, -ōrum, *n.* winds, gusts.
flamma, -ae, *f.* flame, fire.
flātus, -ūs, *m.* breathing, breath, gale.
fleo, flēvi, flētum (2), *tr. and intr.* weep over, weep.
flētus, -ūs, *m.* weeping, tears.
flōs, flōris, *m.* flower, blossom.
fluctuo (1), *intr.* wave, flash with billowing sheen.
fluctus, -ūs, *m.* wave.
fluentum, -i, *n.* current, stream.
flumen, -inis, *n.* current, river.
fluo, -xi, -xum (3), *intr.* flow.
fluviālis, -e, of a river.
fluvius, -i, *m.* river.
focus, -i, *m.* hearth, fire.
fodio, fōdi, fossum (3), *tr. and intr.* dig, dig up.
foedus, -eris, *n.* alliance, treaty, agreement, condition.
folium, -i, *n.* leaf.
fons, -tis, *m.* spring, water.
fores, -um, *f.* folding doors, portal, entrance.
forma, -ae, *f.* shape, beauty.
formīca, -ae, *f.* ant.
formōsus, -a, -um, beautiful, goodly.
forsitan = **fors sit an,** it may be, haply.
fortis, -e, bold, sturdy.
fortūna, -ae, *f.* fortune, success.
fortūnātus, -a, -um, favoured by fortune, blest.
forus, -i, *m.* gangway, passage, exit.
fossa, -ae, *f.* trench.
fossor, -ōris, *m.* digger.
fovea, -ae, *f.* pit.
foveo, fōvi, fōtum (2), *tr.* cherish, rinse, bestow, warmly close.
fragmentum, -i, *n.* piece broken off.
fragor, -ōris, *m.* crash, roll of thunder.
frăgro (1), *intr.* am fragrant, sweet.
frango, frēgi, fractum (3), *tr.* break, ruin.
frāter, -tris, *m.* brother.
fremitus, -ūs, *m.* roar, hum.
frequens, -tis, *adj.* frequent, constant, close thronging, abounding, in abundance.
fretum, -i, *n.* strait, sea.
frīgidus, -a, -um, cold, chilly, cool.
frīgus, -oris, *n.* cold.
frondens, -tis, leafy.
frondōsus, -a, -um, full of leaves.
frons, -dis, *f.* frond, leaf, foliage.
frons, -tis, *f.* front, forehead.
fructus, -ūs, *m.* fruit.
frūges, -ium, *f.* fruit, grain.
frūmentum, -i, *n.* corn, grain.
fruor, fruitus *and* **fructus sum** (3), *dep.* enjoy.
frustrā, *adv.* in vain.
fūco (1), *tr.* dye.
fūcus, -i, *m.* bee-glue.
fūcus, -i, *m.* drone.
fuga, -ae, *f.* flight, hurried course.
fugax, -ācis, *adj.* flying, swift.
fugio, fūgi, fugitum (3), *tr. and intr.* fly from, avoid, escape, fly, disappear.
fulgor, -ōris, *m.* flash, brilliant hues.
fulica, -ae, *f.* coot.
fulmen, -inis, *n.* thunderbolt.
fulmino (1), *intr.* lighten.
fūmo (1), *intr.* smoke.
fūmus, -i, *m.* smoke.
funda, -ae, *f.* sling, drag-net.
fundāmen, -inis, *n.* foundation.
fundo, fūdi, fūsum (3), *tr.* pour, pour in abundance.
fundus, -i, *m.* farm, estate.

fungus, -i, *m.* mushroom, toadstool.
fūnis, -is, *m.* rope, hawser.
fūr, fūris, *comm.* thief.
furiae, -ārum, *f.* furies, frenzy.
furo, -ui, — (3), *intr.* rage, am loud with.
furor, -ōris, *m.* fury, madness.
furtum, -i, *n.* theft.
futurum (*sc.* **tempus**), *see* sum.

garrulus, -a, -um, chattering.
gaudeo, gāvīsus sum (2), *semi-dep.* rejoice, proudly bear.
gelidus, -a, -um, cold, icy.
Gelōni, -ōrum, *m.* a Scythian tribe (*in the modern Ukraine*).
gelu, *n.* } **-ūs,** frost.
gelus, *m.* }
geminus, -a, -um, twin, two, both.
gemitus, -ūs, *m.* groaning.
gemo, -ui, -itum (3), *tr. and intr.* groan over, groan.
generātim, *adv.* according to their several kinds, after their kind.
genero (1), *tr.* engender, breed.
generōsus, -a, -um, noble, well-bred.
genetrix, -īcis, *f.* mother.
gens, -tis, *f.* race.
genus, -eris, *n.* kind, stock, race, cuttings.
germāna, -ae, *f.* sister.
Germānia, -ae, *f.* Germany.
gero, gessi, gestum (3), *tr.* bear, produce, do.
gestio (4), *intr.* exult, disport oneself.
Getae, -ārum, *m.* a Thracian tribe on the Danube.
gilvus, -a, -um, sorrel.
glacies, -ēi, *f.* ice.
glaeba, -ae, *f.* clod.
glans, -dis, *f.* acorn.
glaucus, -a, -um, iron-grey.
glūten, -inis, *n.* glue.
Gnōsius, -a, -um, of Cnossos, Cretan.
gradior, gressus sum (3), *dep.* go, move.
Graius, -a, -um, Greek.
grāmen, -inis, *n.* grass, herbage.
grando, -inis, *f.* hail.
gravidus, -a, -um, heavy, pregnant, in foal.
gravis, -e, heavy, reeking; **gemitu gravis,** with piteous moaning.
graviter, *adv.* heavily.
grex, gregis, *m.* flock, herd.
grūs, gruis, *comm.* crane.
gurges, -itis, *m.* whirlpool, pool.
gutta, -ae, *f.* drop, splash.

habēna, -ae, *f.* rein.
habeo (2), *tr.* have, feel.
habilis, -e, manageable, fit for, nimble.
habitus, -ūs, *m.* character.
haedus, -i, *m.* kid.
Haemus, -i, *m.* lofty range of mountains in Thrace, part of the Balkans.
hālitus, -ūs, *m.* breath, vapour.
hālo (1), *tr. and intr.* breathe out, breathe; **halantes,** fragrant.
harēna, -ae, *f.* sand.
harundo, -inis, *f.* reed.
haud, *adv.* not.
haurio, hausi, haustum (4), *tr.* drain, draw, drink in, devour.
haustus, -ūs, *m.* draught; **aetherii haustus,** the breath of heaven.
hebenus, -i, *m.* ebony.
Hellespontiacus, -a, -um, of the Hellespont (Dardanelles); *epithet of* Priapus as born at Lampsacus.
herba, -ae, *f.* grass, herbage, green blades, weeds.
herbōsus, -a, -um, grassy, with grassy banks.
heu, *interj.* alas.
Hibēri, -ōrum, *m.* Iberians, Spaniards.
hibernus, -a, -um, wintry.
hīc, haec, hoc, *demonstr. pron.* this.
hīc, *adv.* here; **hic . . . hic,** here . . . there.
hiem(p)s, -emis, *f.* winter, stormy weather, storm.
hinc, *adv.* hence, from this cause; **hinc . . . hinc,** on this side . . . on that.

hinnītus, -ūs, *m.* neighing.
hircus, -i, *m.* he-goat.
hirsūtus, -a, -um, rough.
hirtus, -a, -um, rough, shaggy.
hirundo, -inis, *f.* swallow.
hiulcus, -a, -um, gaping, cracked.
homo, -inis, *comm.* human being, man.
honestus, -a, -um, good, excellent, comely.
honor (honos), -ōris, *m.* respect, honour, glory, distinction.
hōra, -ae, *f.* hour.
hordeum, -i, *n.* barley.
horreo, -ui, — (2), *tr. and intr.* shudder at, fear, stand erect, bristle, am rough.
horreum, -i, *n.* barn, granary.
horribilis, -e, horrible, dread.
horridus, -a, -um, rough, terrific, dread, repulsive.
hortus, -i, *m.* garden.
hostis, -is, *comm.* enemy.
hūc, *adv.* hither; **huc illuc,** hither and thither.
humus, -i, *f.* earth, ground, soil.
Hyades, -um, *f.* daughters of Atlas, a group of stars, whose rising portended rain.
Hydaspes, -is, *m.* a trib. of the Indus.
hydrus, -i, *m.* water-serpent.
Hymenaeus, -i, *m.* the god of marriage; **hymenaei,** marriage, mating.
Hypanis, -is, *m.* a river of Sarmatia.

iaceo, -ui, — (2), *intr.* lie.
iacio, iēci, iactum (3), *tr.* throw.
iacto (1), *tr.* cast, shed, toss.
iactus, -ūs, *m.* throw, flight (of an arrow).
iam, iamque, *adv.* by now, already.
iamdūdum, *adv.* long since.
Īapetus, -i, *m.* a Titan, father of Atlas and Prometheus.
ibi, *adv.* there.
ibīdem, *adv.* in the same place, on the spot, forthwith.
ictus, -ūs, *m.* blow.
Īda, -ae, *f.* mountain in Phrygia.
Īdaeus, -a, -um, of Ida.
idcirco, *adv.* on that account.
īdem, eadem, idem, same.
ideo, *adv.* on that account.
ignāvus, -a, -um, sluggish, bringing ease.
igneus, -a, -um, fiery, resplendent.
ignis, -is, *m.* fire, spark, ruddy glow.
ignōminia, -ae, *f.* disgrace.
ignōro (1), *tr.* not know, fail to recognize.
ignosco, -nōvi, -nōtum (3), *intr. and tr.* show fellow-feeling *or* sympathy, pardon.
ignōtus, -a, -um, unknown, unnoticed, unessayed.
īlex, īlicis, *f.* holm-oak.
īlia, -ium, *n.* the flank.
ille, illa, illud, *demonstr. pron.* that, he, she, it.
illīc, *adv.* there.
illinc, *adv.* thence; **hinc . . . illinc,** on this side . . . on that.
illūc, *adv.* thither.
imāgo, -inis, *f.* likeness, echo.
imber, -bris, *m.* rain.
imbrex, -icis, *f.* tile.
immānis, -e, huge, monstrous.
immemor, -oris, *adj.* unmindful.
immensus, -a, -um, boundless, huge.
immisceo, -scui, -xtum (2), *tr.* mix among *or* with; **se immiscere,** intrude among.
immītis, -e, ungentle, ruthless.
immitto, -mīsi, -missum (3), *tr.* send into, let loose upon.
immōtus, -a, -um, unmoved.
immundus, -a, -um, unclean, foul.
immūnis, -e, unemployed, shirking.
impācātus, -a, -um, warlike, plundering.
impar, -aris, uneven.
impello, -puli, -pulsum (3), *tr.* drive forward, give impulse to.
impendeo, —, — (2), *intr.* hang over, threaten.
impendo, -di, -sum (3), *tr.* spend.
impius, -a, -um, godless, ruthless.

implecto, -xi, -xum (3), *tr.* wind *or* twist among; **implexus,** twined *or* writhing among.
impleo, -plēvi, -plētum (2). *tr.* fill.
impōno, -posui, -positum (3), *tr.* put *or* impose upon, pile upon.
improbus, -a, -um, unconscionable, heedless, obstinate, vexatious.
imprūdens, -tis, unforeseeing, not forewarned.
īmus, -a, -um, lowest, inmost; **īma cauda,** end of the tail.
in, *prep. c. acc.* into, towards, for; *prep. c. abl.* in, among, on.
Īnachius, -a, -um, connected with Inachus, first king of Argos; Argive, Greek.
inānis, -e, empty, idle, vain.
incānus, -a, -um, hoary, gray.
incassum, *adv.* in vain, to no purpose.
incautus, -a, -um, off one's guard, unheeding.
incendo, -di, -sum (3), *tr.* set on fire, kindle, inflame.
incertus, -a, -um, uncertain, coming and going, aimless.
incipio, -cēpi, -ceptum (3). *tr. and intr.* begin.
inclēmentia, -ae, *f.* harshness, ruthlessness.
incolumis, -e, unharmed, firmly established.
incoquo, -xi, -ctum (3), *tr.* dip in, dye.
increbresco, -brui, — (3), *intr.* become frequent, grow louder.
increpo, -ui, -itum (1), *tr. and intr.* make a noise against, blame, make whirr of wings.
incultus, -a, -um, uncultivated, wild.
incumbo, -cubui, -cubitum (3), *intr.* press upon, devote oneself to, make every effort.
incursus, -ūs, *m.* attack.
inde, *adv.* thence; **iam inde,** from the very first.
Indi, -ōrum, *m.* inhabitants of India.
India, -ae, *f.* India.
indicium, -i, *n.* indication, evidence.
Indigetes, um, *m.* heroes regarded as gods after their death.
indūco, -xi, -ctum (3), *tr.* draw on, bring on.
indulgentia, -ae, *f.* mildness.
indulgeo, -si, -tum (2), *tr. and intr.* indulge, give room.
industria, -ae, *f.* energy, discipline.
ineo, īvi *and* **-ii, -itum, -īre,** *tr. and intr.* enter upon, begin.
infēcundus, -a, -um, unfruitful.
infēlix, -īcis, *adj.* unhappy, unlucky, useless, ill-fated.
inferiae, -ārum, *f.* sacrifices or offerings in honour of the dead.
inficio, -fēci, -fectum (3), *tr.* dye, taint, poison.
inflo (1), *tr.* inflate, breathe upon (a flute).
infodio, -fōdi, -fossum (3), *tr.* dig in, plant.
infundo, -fūdi, -fūsum (3), *tr.* pour into.
infusco (1), *tr.* darken.
ingemo, -ui, — (3), *tr. and intr.* groan over, lament.
ingenium, -i, *n.* natural powers, character.
ingens, -tis, great, vast.
inglōrius, -a, -um, inglorious, unknown to fame.
ingredior, -gressus sum (3), *dep.* move, step.
ingruo, -ui, — (3), *intr.* rush upon, come upon, threaten.
inhio (1), *tr. and intr.* gape at, gape; **tenuit inhians ora,** held his mouth agape.
iniussus, -a, -um, unbidden, unsown.
inlecebra, -ae, *f.* allurement, charm.
inlōtus, -a, -um, unwashed, foul.
inlūcesco, -luxi, — (3), *tr. and intr.* give light to, grow light, dawn.
inlūdo, -si, -sum (3), *tr. and intr.* make sport of, amuse oneself with; **illūsus,** fancifully wrought.
inluvies, -ēi, *f.* filth.

inno (1), *intr.* swim upon, plunge into and swim.
innoxius, -a, -um, harmless; **non innoxius,** deadly.
inquam, -is, -it, *defect. intr.* say.
inreparābilis, -e, irretrievable.
inrigo (1), *tr.* irrigate, pour water upon.
inrōro (1), *tr.* bedew.
insector (1), *dep.* pursue, harry.
insero, -sēvi, -situm (3), *tr.* insert, plant.
insidiae, -ārum, *f.* ambush, wile, craftiness.
insignis, -e, marked, noticeable, blazoned.
insolitus, -a, -um, unaccustomed, stranger.
inspīco (1), *tr.* split and point.
inspīro (1), *tr. and intr.* breathe into, infuse.
instabilis, -e, unstable, flighty, inconstant.
instituo, -ui, -ūtum (3), *tr.* teach.
insto, -stiti, -stātum (1), *intr.* stand upon, devote oneself to, make fierce attack.
intactus, -a, -um, untouched (by the yoke).
integer, -gra, -grum, unbroken.
inter, *prep. c. acc.* (*sometimes following its case*), among, between, amidst.
interdum, *adv.* at times.
interea, *adv.* meanwhile.
intereo, -ii, -itum, -īre, *intr.* perish.
interlābor, -lapsus sum (3), *dep.* glide between [*in so-called tmesis*, ii. 349].
intibum, -i, *n.* endive, succory.
intimus, -a, -um, inmost.
intrā, *adv. and prep. c. acc.* within.
intractābilis, -e, unmanageable, wild.
intus, *adv.* within.
inultus, -a, -um, unavenged.
invalidus, -a, -um, powerless.
invenio, -vēni, -ventum (4), *tr.* find, discover, invent.
inverto, -ti, -sum (3), *tr.* turn.
invideo, -vīdi, -vīsum (2), *tr.* envy, grudge.
invigilo (1), *intr.* watch over, am intent upon.
invīsus, -a, -um, hateful to, hated by, loathly.
invīto (1), *tr.* give invitation, attract.
invītus, -a, -um, against one's will, reluctant.
involvo, -volvi, -volūtum (3), *tr.* roll upon.
ipse, ipsa, ipsum, self, very.
īra, -ae, *f.* anger.
īrascor, īrātus sum (3), *dep.* am angry; **irasci in . . .** throw fury into . . .
is, ea, id, *demonstr. pron.* that; he, she, it.
Ismara, -ōrum, *n.* mountain on south coast of Thrace.
ita, *adv.* so, thus.
iter, itineris, *n.* path.
iterum, *adv.* again, once more.
iuba, -ae, *f.* mane.
iubeo, iussi, iussum (2), *tr.* bid.
iūgerum, -i, *n.* acre (but not much more than half the extent of our acre).
iugulum, -i, *n. or* **iugulus,** *m.* throat.
iugum, -i, *n.* yoke.
Iūno, -ōnis, *f.* daughter of Saturn, wife of Juppiter.
Iuppiter, Iovis, *m.* king of gods and men; the god of the sky.
iustitia, -ae, *f.* justice; **Iustitia,** the Goddess of Justice.
iustus, -a, -um, just, righteous, rightful, regular.
iuvenca, -ae, *f.* heifer.
iuvencus, -i, *m.* young bullock.
iuvenis, -is, *comm.* young man, young woman, youth.
iuventās, -ātis, *f.* time of youth.
iuventūs, -ūtis, *f.* the youth, the young men.
iuvo, iūvi, iūtum (1), *tr.* help; **iuvat,** *impers.*, it delights, it is well.
Ixīon, -onis, *m.* king of the Lapithae; for his sins, he was bound in Hades to an ever-revolving wheel.

labefacio, -fēci, -factum (3), *tr.* cause to totter; **labefactus,** crumbling.
lăbor, -ōris, *m.* toil, task; *plur.* travail, eclipse.
lābor, lapsus sum (3), *dep.* glide, fall, penetrate to; **lapsus,** ruined.
lac, lactis, *n.* milk.
Lacaena, -ae, *f. adj.* Spartan.
lacesso, -īvī, -ītum (3), *tr.* provoke, challenge.
lacrima, -ae, *f.* tear-drop.
lacus, -ūs, *m.* lake, pool.
laedo, -si, -sum (3), *tr.* harm, irritate.
laetus, -a, -um, glad, joyous. flourishing, healthy, rich.
lammina, -ae, *f.* blade.
lāna, -ae, *f.* wool.
lāniger, -gera, -gerum, wool-bearing, rich-fleeced.
lānio (1), *tr.* tear, mangle.
lānitium, -i, *n.* wool.
lanx, lancis, *f.* dish, paten.
Lāomedontēus, -a, -um, of Laomedon, father of Priam.
lapis, -idis, *m.* stone.
lappa, -ae, *f.* bur.
laqueus, -i, *m.* snare.
lar, laris, *m.* guardian deity of a house, a dwelling, home.
largus, -a, -um, abundant, copious.
latĕbrae, -ārum, *f.* lurking place, den, hidden recess.
latex, -icis, *m.* water.
latrātus, -ūs, *m.* barking.
lātus, -a, -um, wide, swollen, extensive; **late,** far and wide.
lătus, -eris, *n.* side, flank.
laudo (1), *tr.* commend.
laurus, -i, *f.* bay-tree.
laus, laudis, *f.* praise.
lavo, lāvi, lautum, lavātum, lōtum (1), *tr.* wash, bathe.
laxus, -a, -um, loose.
legio, -ōnis, *f.* a body of troops, a Roman legion.
lego, lēgi, lectum (3), *tr.* choose, select, furl (sail), hug (the shore)
Lēnaeus, -a, -um, Bacchic, belonging to the god of the wine-press.
lens, lentis, *f.* lentil.
lentus, -a, -um, slow, lingering, pliant, fast-binding, sticky, bending.
lepus, -oris, *m.* hare.
Lēthaeus, -a, -um, of Lethe, the river of forgetfulness.
Lētum, -i, *n.* Death.
lēvis, -e, smooth.
lĕvis, -e, light, slight, less, light-armed.
levo (1), *tr.* lighten, ease of a burden.
lex, lēgis, *f.* law, conditions (of a treaty).
līber, -era, -erum, free; **lībere,** freely, without stint.
lībo (1), *tr.* pour as a libation, make drink offering.
Lībra, -ae, *f.* the sign of the Balance, in which the sun was at the autumnal equinox.
licet, licuit (2), *impers.* it is allowed, one may.
līcium, -i, *n.* **līcia** are leashes or 'heddles', each having a loop through which a warp-thread passes.
lignum, -i, *n.* wood, timber.
līmen, -inis, *n.* threshold.
līmes, -itis, *m.* boundary line.
līmus, -i, *m.* mud, slime.
lingua, -ae, *f.* tongue.
linc, lēvi, litum (3), *tr.* daub, smear.
linquo, līqui, — (3), *tr.* leave.
līnum, -i, *n.* flax, drag-net.
liquefacio, -fēci, -factum (3), *tr.* make liquid, putrefy.
liqueo, līqui, *or* **licui,** — (2), *intr.* am liquid, flow.
liquidus, -a, -um, liquid, clear, limpid, all-pervading.
liquor, — (3), *dep.* dissolve, melt, flow.
lītus, -oris, *n.* shore.
locus, -i, *m.* place, spot, land, right place, occasion.
lolium, -i, *n.* darnel, tares.
longinquus, -a, -um, distant.
longus, -a, -um, long, protracted; **longē,** afar.
loquor, locūtus sum (3), *dep.* speak.

lōtos, *or* **-us**, **-i**, *f.* the yellow-flowering lotos.
lūcidus, **-a**, **-um**, bright.
lūcifugus, **-a**, **-um**, shunning the light.
Lūcīna, **-ae**, *f.* a name of Juno as presiding over birth.
lūcus, **-i**, *m.* grove.
lūdo, **-si**, **-sum** (3), *tr. and intr.* mock, play, sport, gambol.
lūdus, **-i**, *m.* sport, play.
lumbus, **-i**, *m.* loin.
lūmen, **-inis**, *n.* light, the light of day, blazing fire; *plur.* eyes.
lūna, **-ae**, *f.* moon.
luo, **lui**, — (3), *tr.* set free, pay the penalty for.
lupus, **-i**, *m.* wolf.
lustrum, **-i**, *n.* haunt, den.
lux, **lūcis**, *f.* light, light of day, dawn.
luxurio (1), *intr.* run riot, have in full measure.
Lycaeus, **-i**, *m.* a mountain in Arcadia.
Lycāon, **-onis**, *m.* father of Callisto, who, changed into a bear, became the constellation Arctos.
Lycus, **-i**, *m.* a river in Paphlagonia.
Lydia, **-ae**, *f.* in Asia Minor, capital Sardis.

macto (1), *tr.* sacrifice, offer.
macula, **-ae**, *f.* spot, blemish, splash of varied hue.
Maecēnas, **-ātis**, *m.* C. Cilnius Maecenas, patron of Virgil.
Maeonius, **-a**, **-um**, Maeonian, Homeric.
magis, *adv.* more; **magis magis**, more and more, in swelling numbers.
magister, **-tri**, *m.* master, shepherd.
magnus, **-a**, **-um**, great; **magno** *or* **magni**, at a great price.
Maia, **-ae**, *f.* d. of Atlas and mother of Mercury; one of the Pleiades.
malignus, **-a**, **-um**, churlish, ungenerous.
mālo, **mālui**, **malle**, *tr.* prefer.
mālum, **-i**, *n.* apple, citron.
malus, **-a**, **-um**, bad, foul, deadly; **male**, badly, ill.
mamma, **-ae**, *f.* udder.
mando (1), *tr.* commit.
māne, *n. indecl.* morning.
maneo, **-nsi**, **-nsum** (2), *tr. and intr.* await, remain, abide.
mānes, **-ium**, *m.* shades of the dead, the gods of the Lower World.
manicae, **-ārum**, *f.* manacles.
maniplus, **-i**, *m.* handful.
māno (1), *intr.* flow.
mantēle, **-is**, *n.* towel.
Mantua, **-ae**, *f.* a city of Gallia Transpadana, now Mantova. Virgil was born at Andes, a neighbouring village.
mare, **-is**, *n.* sea.
marīnus, **-a**, **-um**, of the sea.
Mars, **Martis**, *m.* the God of War.
mās, **maris**, *m.* male.
māter, **-tris**, *f.* mother.
mātūrus, **-a**, **-um**, ripe, ripening.
Mēdi, **-ōrum**, *m.* Medes, Persians.
Mēdia, **-ae**, *f.* Media, the country between Armenia and Assyria.
mēdica, **-ae**, *f.* clover, lucern.
medicor (1), *dep.* cure.
medicus, **-a**, **-um**, healing.
meditor (1), *dep.* reflect, practise.
medius, **-a**, **-um**, middle, middle of, half way between; **in medium**, for the common stock.
mel, **mellis**, *n.* honey.
Melampūs, **-odis**, *m.* son of Amythāon, celebrated physician.
melior, **-ōris**, *compar. adj.* better; **melius**, *adv.* better.
membrum, **-i**, *n.* limb.
memini, *defect. perf.*, *tr. and intr.* remember.
memor, **-oris**, *adj.* mindful.
mens, **mentis**, *f.* mind, thought, purpose.
mensa, **-ae**, *f.* table.
mensis, **-is**, *m.* month.
menstruus, **-a -um**, of a month; **menstrua Luna**, in her monthly course.

mentum, -i, *n.* chin.
mercēs, -ēdis, *f.* reward.
mergus, -i, *m.* diver, sea-gull.
merito, *adv.* deservedly.
merso (1), *tr.* dip, plunge.
messis, -is, *f.* harvest, in-gathering.
meto, messui, messum (3), *tr.* reap, gather the vintage.
mētor (1), *dep.* measure, lay out.
metuo, -ui, -ūtum (3), *tr. and intr.* fear.
Metus, -ūs, *m.* Fear (*personified*).
meus, mea, meum, my, mine.
mico, -ui, — (1), *intr.* quiver; **micat auribus,** he pricks his ears.
Mīlēsius, -a, -um, of Miletus in Caria.
milium, -i, *n.* millet.
minax, -ācis, *adj.* threatening.
Minerva, -ae, *f.* d. of Zeus, goddess of wisdom, poetry, arts and sciences.
minor, -ōris, *compar. adj.* less, smaller; **minus,** *adv.* less.
mīrābilis, -e, wonderful.
mīrāculum, -i, *n.* marvel; **miracula rerum,** wondrous things.
mīror (1), *dep.* look with admiration *or* envy.
mīrus, -a, -um, strange, wonderful.
misceo, miscui, mixtum (2), *tr.* mix, bring together, join; **misceri,** to be filled with confused noises.
miser, -era, -erum, hapless, sorely tried.
miserābilis, -e, piteous.
miseror (1), *dep.* pity.
mītis, -e, mild, tender.
mitto, -mīsi, missum (3), *tr.* send, show, throw in.
modus, -i, *m.* way, manner, limit, bounds; **modo,** *adv.* only, but now.
mollio (4), *tr.* soften, improve.
mollis, -e, soft, effeminate, gentle, tender.
Molossus, -i, *m.* Molossian hound.
moneo (2), *tr.* advise, give warning.
mons, montis, *m.* mountain.
monstro (1), *tr.* show, explain, appoint.
monstrum, -i, *n.* [**moneo**]: something which warns, prodigy, portent.
mora, -ae, *f.* delay, obstacle (causing delay).
morbus, -i, *m.* disease. **Morbus,** Disease (*personified*).
morior, mortuus sum (3), *dep.* die.
moror (1), *dep.* linger.
mors, mortis, *f.* death.
morsus, -ūs, *m.* bite, sting.
mortālis, -e, mortal, liable to death; **mortāles,** mortals.
mōs, mōris, *m.* habit, custom, fashion, character.
mōtus, -ūs, *m.* movement, disturbance.
moveo, mōvi, mōtum (2), *tr.* move, till, rock, stir, vex by storms.
mox, *adv.* soon.
mūgītus, -ūs, *m.* bellowing, lowing.
mulceo, -si, -sum (2), *tr.* soothe.
mulctra, -ae, *f.* milking-pail.
mulgeo, -si, -sum *or* **-ctum** (2), *tr.* milk.
multus, -a, -um, much, many; **multo,** *adv.* by much, far.
mundus, -i, *m.* the universe.
mūnīmĕn, -inis, *n.* rampart, defence.
mūnus, -eris, *n.* offering, gift, service, work.
murmur, -uris, *n.* murmur, moaning.
Mūsa, -ae, *f.* a Muse, one of the goddesses of poetry, music, &c.
muscus, -i, *m.* moss.
mustus, -a, -um, new; **mustum** (*sc.* **vinum**), new wine, must.
mūto (1), *tr.* change, transplant, sell.
mūtuus, -a, -um, mutual, exchange of . . .
myrtētum -i, *n.* myrtle-grove.
myrtum, -i, *n.* myrtle-berry.
Mysus, -a, -um, in *or* of Mysia.

nam, namque, *conj.* for.
Napaeae, -ārum, *f.* nymphs of the dells.
narcissus, -i, *m.* narcissus.

nāres, -ium, *f.* nostrils, nose.
nascor, nātus sum (3), *dep.* am born, grow; **nātus,** son.
nato (1), *tr. and intr.* swim.
nātūra, -ae, *f.* nature, character, natural power, natural gifts.
naufragus, -a -um, shipwrecked.
nauta, nāvita, *m.* seaman.
nē, *conj.* lest, that . . . not; *adv.* not (in commands).
nebula, -ae, *f.* mist, cloud.
nec, nēque, and . . . not, nor; **nec . . . nec,** neither . . . nor; **nec non,** moreover.
necdum, and not yet, not yet.
nectar, -aris, *n.* nectar, the drink of the gods; delicious honey; sweet wine.
nefandus, -a, -um, not to be spoken, dread.
nefās, *indecl. n.* that which is wrong in the sight of the gods, wrong, sinful.
nego (1), *tr.* refuse.
nemus, -oris, *n.* grove.
nepōs, -ōtis, *m.* grandson, nephew, descendant.
nēquīquam, *adv.* to no purpose, in vain.
nervus, -i, *m.* sinew, bow-string.
nescio, -īvi, *or* **-ii,** — (4), *tr. and intr.* do not know of, am ignorant, will not.
nescius, -a, -um, knowing not how to . . .
neu, nēve, and that not, and not, nor.
nex, necis, *f.* death.
nīdus, -i, *m.* nest.
niger, -gra, -grum, black, dark.
nihil, nīl, *indecl. n.* [= **nihilum**], nothing; *adv.* in no wise.
nimbus, -i, *m.* rain-storm, rain-cloud.
nimium, nimis, *adv.* too much, too.
nisi, nī, *conj.* if not, unless.
niteo, —, — (2), look bright, glitter, flourish.
nivālis, -e, snowy, snow-bringing.
niveus, -a, -um, snow-white.
nix, nivis, *f.* snow.
no, nāvi, — (1), *intr.* swim, float.
noceo, -ui, -itum (2), *intr.* am hurtful.
nocturnus, -a, -um, at night, nightly, night-prowling.
nōmen, -inis, *n.* name.
nōn, *adv.* not.
nonne, *interrog. particle expecting affirmative answer.*
nōnus, -a, -um, ninth.
nōs, *person. pron.* we.
nosco, nōvi, nōtum (3), *tr.* come to know, recognize.
noster, -tra, -trum, our.
nōtus, -a, -um, *partic. of* **nosco,** well known.
Nŏtus, -i, *m.* south wind.
noverca, -ae, *f.* step-mother.
novus, -a, -um, new, early, fresh.
nox, noctis, *f.* night.
nūbes, -is, *f.* cloud.
nūbilum, -i, *n.* cloudy sky; **nubila,** clouds.
nūdus, -a, -um, naked, lightly-clad.
nullus, -a, -um, no, none.
nūmen, -inis, *n.* divine power.
numerus, -i, *m.* number; **sideris in numerum,** into their starry rank.
nunc, *adv.* now.
nunquam, *adv.* never.
nympha, -ae, *f.* nymph.

O, *interj.* oh!
obambulo (1), *intr.* prowl about.
obdūco, -xi, -ctum (3), *tr.* draw over, cover.
obēsus, -a, -um, (*partic. of obedo*), fleshy.
ōbex, -icis, *comm.* barrier.
obfero, obtuli, oblātum, obferre (3), *tr.* offer.
obicio, -iēci, -iectum (3), *tr.* throw in the way.
obiecto (1), *tr.* fling in the way of . . .
oblīquus, -a, -um, aslant.
oblīviscor, -lītus sum (3), *dep.* forget; **oblītus,** unsuspecting.

obnītor, -nixus *or* **-nīsus** (3), *dep.* struggle against; **obnixi,** butting foes.
obscūrus, -a, -um, obscure, hidden.
obsĕrvo (1), *tr.* honour and obey.
obsideo, -sēdi, -sessum (2), *tr. and intr.* besiege, block, obstruct.
obsto, -stiti, -stātum (1), *intr.* stand against, obstruct, block the way.
obstruo, -xi, -ctum (3), *tr.* obstruct, stop.
obsum, obfui, obesse, am harmful.
obverto, -ti, -sum (3), *tr.* turn towards.
occāsus, -ūs, *m.* setting.
occĭdo, -cidi, -cāsum (3), *intr.* set.
occulo, -cului, -cultum (3), *tr.* conceal, cover up.
occupo (1), *tr.* close with and bind.
Ōceanus, -i, *m.* ocean.
oculus, -i, *m.* eye.
odor, -ōris, *m.* smell, stench, fragrance.
odōratus, -a, -um, sweet-smelling, scented.
oestrus, -i, *m.* gadfly.
offendo, -di, -sum (3), *tr.* strike against; **offensus,** rebounding.
officio, -fēci, -fectum (3), *tr. and intr.* do harm.
olea, -ae, *f.* olive-tree.
oleaster, -tri, *m.* wild olive-tree.
oleo, -ui, — (2), *intr.* emit a smell; **olentia ora,** bad breath.
oleum, -i, *n.* oil.
ōlim, *adv.* formerly, of old.
olīva, -ae, *f.* olive-tree.
olīvum, -i, *n.* olive oil.
Olympiacus, -a, -um, Olympic, won at the Olympic games.
Olympus, -i, *m.* Mt. Olympus, on the borders of Macedonia and Thessaly.
omnis, -e, all.
onāger, -gri, *m.* wild ass.
onero (1), *tr.* lade, burden.
onus, -eris, *n.* burden.
opāco (1), *tr.* overshadow.
opācus, -a, -um, shady, giving too much shade.
oppĭdum, -i, *n.* town.
oppōno, -posui, -positum (3), *tr.* put opposite to, set to face.
Ops, Opis, *f.* goddess of plenty; **opem, opis, ope,** help; **opes,** wealth.
optimus, -a, -um, best.
opto (1), *tr.* desire, pray.
opus, -eris, *n.* work.
ōra, -ae, *f.* shore; edge of entrance or of crevice.
orbis, -is, *m.* circle, world, orb, disk, wheel.
orbita, -ae, *f.* path.
Orcus, -i, *m.* the Lower World, the god of the Lower World.
ordo, -inis, *m.* order, rank, straight row; **ex ordine,** in succession.
orīgo, -inis, *f.* origin, source, first creation.
orior, ortus sum, orīri, *dep.* rise.
ornus, -i, *f.* mountain-ash.
ōro (1), *tr. and intr.* beg, pray.
Orphĕus, -i, *m.* the famous minstrel of Thrace, husband of Eurydice.
ortus, -ūs, *m.* rising.
ōs, -ōris, *n.* mouth, lips, head, face.
os, -ossis, *n.* bone.
Ossa, -ae, *f.* high mountain in Thessaly.
ostendo, -di, -sum *and* **-tum** (3), *tr.* show, expose.
ostrifer, -fera, -ferum, rich in oysters.
ōtium, -i, *n.* leisure.
ovīle, -is, *n.* sheepfold.
ovis, -is, *f.* sheep.
ōvum, -i, *n.* egg.

pābulum, -i, *n.* fodder, food.
Palātium, -i, *n.* the Palatine hill, the first of the seven hills of Rome to be built upon.
palātum, *n.* palate.
palea, -ae, *f.* chaff.
palear, -āris, *n.* dew-lap.
Pales, -is, *f.* guardian deity of shepherds and cattle.

Palladius, -a, -um, of Pallas, dear to Minerva.
pallidus, -a, -um, pale, livid.
palma, -ae, *f.* palm wreath of victory, hand.
palūs, -ūdis, *f.* marsh.
pampinus, -i, *comm.* young shoot *or* foliage of the vine.
Pān, Pānos, *m.* son of Mercury, god of shepherds, the woods, and country-side.
Panchaeus, -a, -um, of Panchaia, a mythical isle east of Arabia, rich in incense.
pandus, -a, -um, curved.
pango, pepigi, pactum (3), *tr.* frame, make.
papāver, -eris, *n.* poppy.
papula, -ae, *f.* pustule.
pār, paris, equal, even, of similar size.
pāreo, -ui, -itum (2), *intr.* am obedient.
paries, -ietis, *m.* wall.
pario, peperi, partum (3), *tr.* produce; **partum,** what they have got, their store.
pariter, *adv.* equally, alike.
Parnāsus, -i, *m.* a mountain in Phocis, sacred to Apollo and the Muses.
paro (1), *tr.* prepare, train.
pars, partis, *f.* part, direction, domain.
Parthi, -ōrum, *m.* a Scythian people living near the Caspian.
partior (4), *dep.* divide.
partus, -ūs, *m.* birth.
pasco, pāvi, pastum (3), *tr.* feed, give pleasure to, feast.
pascuum, -i, *n.* pasture.
passim, *adv.* on all sides.
passus, -us, *m.* step.
pastor, -ōris, *m.* shepherd.
pastus, -ūs, *m.* pasture, feeding ground.
pateo, -ui, — (2), *intr.* lie open.
pater, -tris, *m.* father; Jove, the father of gods and men; **patres,** elders.
patera, -ae, *f.* libation bowl.
patior, passus sum (3), *dep.* experience, suffer, allow; **patiens operum,** inured to toil.
patria, -ae, *f.* native land.
patrius, -a, -um, of one's country, belonging to the spot *or* district.
patulus, -a, -um, spread, wide.
paulātim, *adv.* gradually.
pax, pācis, *f.* peace, forgiveness.
pecten, -inis, *m.* comb, *the modern 'reed', used to drive the threads of the woof close together.*
pectus, -oris, *n.* breast, heart.
pecuāria, -ōrum, *n.* herds of cattle.
pecus, -udis, *f.* a single beast, head of cattle.
pecus, -oris, *n.* herd.
pedica, -ae, *f.* fetter, snare.
pelagus, -i, *n.* the open sea.
Pēlion, -ii, *n.* a mountain in Thessaly.
pellis, -is, *f.* skin, hide.
pello, pepuli, pulsum (3), *tr.* drive.
Pēlūsiacus, -a, -um, from Pelusium, at the eastern mouth of the Nile.
penātes, -ium, *m.* deities of the household (*originally of the 'larder',* **penus**); home, fixed abode.
pendeo, pependi, pensum (2), *intr.* am suspended, hang; **pendentia pumice tecta,** vaulted roof of stone.
penetrālis, -e, inner, inmost.
penitus, *adv.* within, deep.
penna, -ae, *f.* wing.
pensum, -i, *n.* wool weighed out, a day's task.
per, *prep. c. acc.* through, along, over, by (in oaths).
percurro, -curri, -cursum (3), *tr. and intr.* hasten through, move quickly.
percutio, -cussi, -cussum (3), *tr.* smite.
perdo, -didi, -ditum (3), *tr.* destroy, ruin.
perdūco, -xi, -ctum (3), *tr.* draw through, steep.
peredo, -ēdi, -ēsum (3), *tr.* eat through, pit, fret.

perfero, -tuli, -lātum, -ferre (3), *tr.* bear to the end, endure.
perfundo, -fūdi, -fūsum (3), *tr.* pour over, drench, besprinkle.
perhĭbeo (2), *tr.* say.
perimo, -ēmi, -emptum (3), *tr.* kill.
periūria, -ōrum, *n.* broken faith.
pernix, -īcis, *adj.* swift, in hurried flight.
pernox, -noctis, *adj.* all night.
persedeo, -sēdi, -sessum (2), *intr.* remain, become frozen; **altius ad vivum persedit,** 'has chilled them to the bone'.
persequor, -secūtus sum (3), *dep.* pursue, persist.
pervenio, -vēni, -ventum (4), *intr.* come.
pervigilo (1), *intr.* watch through the night, sit late.
pēs, pedis, *m.* foot.
pestis, -is, *f.* bane.
peto, -īvi, -ii, -ītum (3), *tr.* seek, make for.
pharĕtra, -ae, *f.* quiver.
phasēlus, -i, *comm.* kidney-bean.
Phāsis, -idis, *m.* a river in Colchis
Phillyrides, -ae, *m.* the son of Phillyra, Chiron.
phōca, -ae, *f.* seal.
Phrygius, -a, -um, Phrygian.
pingo, pinxi, pictum (3), *tr.* paint, tattoo.
pinguis, -e, fat, rich, well-fed (perhaps 'with cheeks out-puffed').
piscis, -is, *m.* fish; **Piscis,** the constellation Piscis Maior.
pius, -a, -um, godly.
pix, picis, *f.* pitch.
placeo (2), *intr.* please; **placet, placuit,** *impers.* it pleases, seems good.
plăco (1), *tr.* appease.
plāga, -ae, *f.* blow, buffeting.
planta, -ae, *f.* cutting, slip, young plant.
plānus, -a, -um, level.
plaustrum, -i, *n.* waggon.
Plēas [Pleias], -adis, *f.* one of the Seven Stars, the Pleiades.
plebs, plēbis *and* **plēbei,** *f.* the commons, the common folk.
Pleiades, -dum, *f.* the constellation of the Seven Stars, the seven daughters of Atlas and Pleione.
plēnus, -a, -um, full, well-stocked.
plērumque, *adv.* for the most part.
plūma, -ae, *f.* feather.
plūrimus, -a, -um (*superl. of* **multus**), in abundance, of the strongest, in fullest force.
pluvia, -ae, *f.* rain; *plur.* rainy days.
pōculum, -i, *n.* cup.
podāgra, -ae, *f.* gout in the foot.
poēta, -ae, *m.* maker, poet.
Pollux, -ūcis, *m.* Pollux, son of Tyndarus and Leda, brother of Castor.
pōmum, -i, *n.* apple.
pondus, -eris, *n.* weight, heavy load.
pōne, *adv. and prep. c. acc.* behind, after.
pōno, posui, positum (3), *tr.* place, plant, set, leave, lay.
pons, pontis, *m.* bridge.
pontus, -i, *m.* sea; *especially* the Pontus Euxinus, the Black Sea.
populus, -i, *m.* people, nation.
porta, -ae, *f.* door, entrance.
portitor, ōris, *m.* ferryman.
portus, -ūs, *m.* harbour.
posco, poposci, — (3), *tr.* ask, demand, pray for.
possum, potui, posse, am able, have power.
post, *prep. c. acc.* after, behind; *adv.* afterwards.
postis, -is, *m.* door-post, door.
postquam, *conj.* after that, after, when.
postrēmus, -a, -um, last, least important.
potior, -us (compar. of *potis*), preferable, better.
pōto (1), *tr. and intr.* drink.
praebeo (2), *tr.* give.
praeceps, -cipitis, *adj.* headlong, falling headlong.
praeceptum, -i, *n.* bidding.

praecipuus, -a, -um, chief; **praecipuē,** *adv.* most carefully.
praecordia, -ōrum, *n.* heart.
praeda, -ae, *f.* plunder, booty.
praedisco, —, — (3), *tr.* learn beforehand.
praedor (1), *dep.* plunder, ravage.
praefīgo, -fixi, -fixum (3), *tr.* fix in front of, muzzle.
praemium, -i, *n.* reward.
praesens, -entis, *adj.* ready, helpful.
praesēpe, -is, *n.* stall, byre, pen.
praestans, -antis (*partic. of* **praesto**), surpassing, unequalled.
praetendo, -di, -tum (3), *tr.* stretch forward, waft.
praetereā, *adv.* besides, further.
praevalidus, -a, -um, of surpassing strength.
prātum, -i, *n.* meadow.
precor (1), *dep.* pray.
premo, pressi, pressum (3), *tr.* press, restrict, prune, plant, gather, drive; **pressus,** heavily laden.
prendo, -di, -sum (3), *tr.* take.
prenso (1), *tr.* grasp, catch at.
Priāpus, -i, *m.* god of fertility, protecting gardens and vineyards.
prīdem, *adv.* long ago.
prīmus, -a, -um, first, early; **prīmi līnoris ōram,** the very edge of the shore; **ad prīma,** pre-eminently.
prior, -ōris, *adj.* former; **prius,** *adv.* earlier, before, first.
prō, *prep. c. abl.* for, in return for, on behalf of.
prōcessus, -ūs, *m.* progress, course.
prōcubo, —, — (1), *intr.* lie.
procul, *adv.* afar.
prōcumbo, -cubui, -cubitum (3), *intr.* fall (upon the shore).
prōdigus, -a, -um, wasteful.
proelium, -i, *n.* battle.
profundus, -a, -um, deep, profound; **caelum profundum,** heavenly heights.
prōgenies, -ēi, *f.* race.
prohibeo (2), *tr.* hold back, avert, prevent, keep away.
prōles, -is, *f.* offspring, brood.
prōlūdo, -si, -sum (3), *tr.* make prelude *or* rehearsal.
prōluo, -lui, -lūtum (3), *tr.* wash *or* cast out, throw up.
propero (1), *intr.* hasten.
propius, *adv. compar. of* **prope,** nearer; *adj.* **propior,** nearer, more like.
proprius, -a, -um, proper, appropriate.
Prōserpina, -ae, *f.* Proserpine, queen of the Lower World, wife of Pluto.
prospectus, -ūs, *m.* sight, view.
prōsum, prōfui, prōdesse, am of use, profitable.
prōtego, -xi, -ctum (3), *tr.* shield, shelter.
Prōteus, -ei *and* **-eos,** *m.* the quick-change god who kept the sea-calves of Neptune.
pruīna, -ae, *f.* hoar-frost.
puella, -ae, *f.* girl, handmaiden.
pulcher, -chra, -chrum, beautiful.
pullus, -i, *m.* a young animal, foal, lamb.
pulso (1), *tr.* drive, let fly.
pulsus, -ūs, *m.* reverberation, echo.
pulverulentus, -a, -um, dusty.
pulvis, -eris, *m.* dust.
pūmex, -icis, *m.* pumice-stone, rock.
puppis, -is, *f.* poop, ship.
purpureus, -a, -um, purple, dark green.
pūrus, -a, -um, pure, clear.
puter, -tris, -tre, rotten, mouldering, crumbling, friable.
puto (1), *tr.* reckon, prune.

quā (*sc.* **viā**), where.
quadrīgae, -ārum, *f.* a team of four.
quadro (1), *tr.* make square, am made to tally.
quaero, quaesīvi, quaesītum (3), *tr.* seek, inquire, provide.
quālis, -e, *interrog.* of what kind? *relative* (*with or without correlative* **talis**), such as, as.
quam, *adv. and conj.* how, as, than;

quam *turns adverbs* **prius, ante, post,** *into conjunctions.*
quamvīs [*however much you please*], *with verbs,* although; *with adj.,* however much.
quando, *adv.* at what time; **si quando,** if ever.
quantus, -a, -um, *interrog.* how great? *relat.* as great as, as much as.
quārē, wherefore.
quater, four times.
quattuor, four.
-que, *enclitic,* and; **-que . . . -que,** both . . . and.
quercus, -ūs, *f.* oak.
querēla [**querella**], **-ae,** *f.* complaint, querulous note.
quernus, -a, -um, of oak, oaken.
queror, questus sum (3), *dep.* make complaint.
qui, quae, quod, *relat. pron.* who, which; *interrog. adj.* which? what?
quia, *conj.* because.
quīcumque, quaecumque, quodcumque, whosoever, whatsoever.
quīdam, quaedam, quoddam, a, a certain one (*usually one who could be named, but sometimes* = **aliquis**).
quidem, *adv.* indeed; **ne . . . quidem,** not even.
quiēs, -ētis, *f.* rest, peace, respite.
quīn [= **qui-ne,** 'by which means not'], *conj.* that; **quin** *or* **quin etiam,** nay, more.
quintus, -a, -um, fifth.
quippe, *adv.* no doubt, indeed, in fact.
quis, quid, *interrog. pron.* who? what? *indef. pron.* any one, anything.
quisquam, quicquam *or* **quidquam,** *indef. pron.* any one, anything.
quisque, quaeque, quodque *and* (*noun*) **quidque,** each.
quo, whither; *with comparative and subj.* that; *with compar. and indic.* by how much.
quod, *conj.* because; **quodsi, quod nisi,** but if, but if not.
quondam, *adv.* once, of old.
quōniam, *conj.* since.
quŏque, *adv.* also.
quotannis [**quot sunt anni**], every year.

racēmus, -i, *m.* bunch *or* cluster of fruit.
radius, -i, *m.* ray.
rādix, -īcis, *f.* root.
rāmeus, -a, -um, of branches.
rāmus, -i, *m.* branch.
rāna, -ae, *f.* frog.
rapax, -ācis, *adj.* carrying everything away with it, violent.
rapidus, -a, -um, rapid, devouring.
rapio, rapui, raptum (3), *tr.* snatch, carry off.
rapto (1), *tr.* carry away, hurry.
rārus, -a, -um, here and there, in thin layer.
rastrum, -i, *n.* hoe, harrow.
reboo (1), *tr. and intr.* bellow back, re-echo.
recens, -entis, *adj.* recent, fresh; **recens,** *adv.* recently, but just.
recenseo, -sui, -sum (2), *tr.* count, tell.
recīdo, -di, -sum (3), *tr.* cut down.
recumbo, -cubui, — (3), *intr.* lie upon.
recūso (1), *tr.* refuse, reject.
reddo, -didi, -ditum (3), *tr.* give back, restore, offer (as due).
redeo, -īvi, -ii, itum, -īre, *intr.* come back, return, come home.
redoleo, -ui, — (2), *tr. and intr.* am fragrant with.
redūco, -xi, -ctum (3), *tr.* bring back; **reductus,** withdrawn, deep.
rĕfero, -tuli, -lātum, -ferre (3), *tr.* bring back, tell of, give relish of, retrace (steps).
rēfert [= **rei fert,** 'contributes to one's concerns'], *impers.* it is important.
reficio, -fēci, -fectum (3), *tr.* refresh, revive, renew.
refugo, -fūgi, — (3), *tr. and intr.* flee, retreat.
regio, -ōnis, *f.* region, district.

rēgius, -a, -um, of the king; **rēgia** (*sc.* **domus**), palace, mansion.
regno (1), *intr.* reign.
regnum, -i, *n.* kingdom, realm.
rēicio, -iēci, -iectum (3), *tr.* reject.
relēgo (1), *tr.* banish.
relino, -lēvi, — (3), *tr.* unseal, take out [**relino** = remove the pitch, before opening casks].
relinquo, -līqui, -lictum (3), *tr.* leave.
relūceo, -xi, — (2), *intr.* shine back, blaze.
reluctor (1), *dep.* struggle.
remitto, -mīsi, -missum (3), *tr.* send back, abate, melt.
removeo, -mōvi, -mōtum (2), *tr.* remove, banish, conceal.
renīdeo, —, — (2), *intr.* flash.
repello, reppuli, repulsum (3), *tr.* spurn.
reperio, repperi, -pertum (4), *tr.* find; **iamque reperti,** 'ere now there have been found'.
repōno, -posui, -positum (3), *tr.* replace, renew, lay by, lay aside, need not, move one after the other.
reprimo, -pressi, -pressum (3), *tr.* check, stop the flow of.
requīro, -sīvi, -sītum (3), *tr.* seek again, miss, regret.
rēs, rei, *f.* thing, concern, state, nature's products, subject.
rescindo, -scidi, -scissum (3), *tr.* cut back, lance, tear down.
resīdo, -sēdi, — (3), *intr.* settle down, subside.
resisto, -stiti, — (3), *intr.* stop, stop behind, resist, seem hard to . . .
resolvo, -solvi, -solūtum (3), *tr.* loosen, banish; **se resolvo,** thaw; **resolūtus,** broken up, elemental.
resono, -āvi, — (1), *tr. and intr.* resound, re-echo.
respicio, -spexi, -spectum (3), *tr. and intr.* regard, look back.
respondeo, -di, -sum (2), *tr.* reply, make return, repay.
restituo, -ui, -ūtum (3), *tr.* restore, put back.
resulto, —, -ātum (1), *intr.* rebound, re-echo.
rēte, -is, *n.* net.
retināculum, -i, *n.* cable, hawser, reins.
rĕtro, *adv.* back, backwards.
revīso, —, — (3), *tr. and intr.* revisit, come back.
revoco (1), *tr.* call back.
revolo (1), *intr.* fly back.
rex, rēgis, *m.* king (*used of the queen-bee*).
Rhodopē, -ēs, *f.* mountain range in Thrace, *now* Despoto Dagh.
rigidus, -a, -um, rigid, unbending.
rigor, -ōris, *m.* rigidity; **rigor ferri,** tempered iron.
riguus, -a, -um, irrigating.
rīmor (1), *dep.* search.
rīmōsus, -a, -um, full of chinks, crannied.
rīpa, -ae, *f.* bank.
rīvus, -i, *m.* river.
rōbīgo, -inis, *f.* mildew.
rōbur, -oris, *n.* strength, power.
rōbustus, -a, -um, sturdy.
Rōmānus, -a, -um, Roman.
Rōmulus, -i, *m.* brother of Remus, founder of Rome.
rōs, rōris, *m.* dew, spray.
rota, -ae, *f.* wheel, revolution, whirling circle.
rubeo, —, —, (2), *intr.* am red, blush.
rubicundus, -a, -um, ruddy.
rubor, -ōris, *m.* redness, crimson dye.
rubus, -i, *m.* bramble.
ruīna, -ae, *f.* falling, ruin, fallen fortune.
rumpo, rūpi, ruptum (3), *tr.* break, burst, trample upon, disregard.
ruo, rui, rutum *or* **ruitum** (3), *intr.* rush.
rūpes, -is, *f.* rock.
rursus, *adv.* again.
rūs, ruris, *n.* the country, field, country scene.
ruscum, -i, *n.* butchers' broom.

rusticus, -i, *m.* countryman.
rutilus, -a, -um, ruddy.

Sabaei, -ōrum, *m.* the people of Saba in Arabia Felix.
sacer, săcra, săcrum, holy, hallowed, accursed; **sacra,** rites, sacred gear.
saeclum } **-i,** *n.* generation, race.
saeculum }
saepe, *adv.* often.
saeptum, -i, *n.* enclosed space; **saepta domorum,** walled domain.
saeta, -ae, *f.* bristle.
saevio, -ii, -ītum (4), *intr.* vent one's rage, rage wildly.
saevus, -a, -um, fierce, cruel.
sagitta, -ae, *f.* arrow.
sal, salis, *n. sometimes in sing., plur. masc.* salt; *plur.* wit.
salictum, -i, *n.* willow plantation.
salignus, -a, -um, of willow.
salio, salui, saltum (4), *intr.* leap, rebound, throb.
salix, -icis, *f.* willow.
salsus, -a -um, salted.
saltem, *adv.* at least, in any case.
saltus, -ūs, *m.* woodland glade.
saltus, -ūs, *m.* leap, leaping.
salūs, -ūtis, *f.* salvation, means of preserving life.
salūto (1), *tr.* greet; **salutantes,** those who come to pay their respects, flatterers.
sanctus, -a, -um, hallowed, revered.
sanguis, -inis, *m.* blood.
sapor, -ōris, *m.* taste.
sarcio, sarsi, sartum (4), *tr.* mend, restore.
sarmentum, -i, *n.* twigs, brushwood.
sat, satis, *adv.* enough.
satio, -ōnis, *f.* sowing, planting.
sătum, (from *partic.* of **sero**), **-i,** *n.* sown field.
satur, -ura, -urum, well-filled, rich, fertile.
Sāturnus, -i, *m.* Saturn, mythical king of Latium, worshipped as god of agriculture.
satus, *see* **sero.**
saxeus, -a, -um, rocky, from the rocks.
saxōsus, -a, -um, full of rocks, with rocky bed.
saxum, -i, *n.* rock.
scabies, *f.* roughness, scurf, mange.
scelus, -eris, *n.* sin, wickedness.
scilicet [**scire licet**] you may know, forsooth, doubtless.
scilla, -ae, *f.* sea-onion, squill.
scindo, scidi, scissum (3), *tr.* rend, plough (the main), cleave, break up.
scintillo, -āvi, — (1), *intr.* flicker, sparkle.
scio, -īvi, -ītum (4), *tr.* know.
scopulus, -i, *m.* rock.
scrobis, -is, *m.* trench.
se, sese, sui, *reflex. pron.* himself, herself, itself.
seco, -ui, -ctum (1), *tr.* cut, scratch.
secundus, -a, -um [= **sequundus, sequendus**], following, favourable; **secundo amne** (*abl. abs.*), down stream; **secundum,** *prep. c. acc.* following, along.
sēcūrus, -a, -um, without anxiety, untroubled.
sed, *conj.* but.
sedeo, sēdi, sessum (2), *intr.* sit, sit idly.
sēdes, -is, *f.* abode.
seges, -etis, *f.* cornfield, standing corn, crop.
segnis, -e, sluggish, idle, unproductive.
sēmen, -inis, *n.* seed.
sēmentis, -is, *f.* sowing, seed-time.
semper, *adv.* always.
senectūs, -ūtis, *f.* old age.
senex, senis, *m.* old man.
sentio, -si, -sum (4), *tr.* feel, experience.
sentis, -is, *f.* thorn, brier.
septem, *num.* seven.
septimus, -a, -um, seventh.
sequax, -ācis, *adj.* following, penetrating.
sequor, secūtus sum (3), *dep.*

follow, hunt, cling to, conform to.
Sēres, -um, *m.* a people of Eastern Asia, Chinese.
sero, sēvi, satum (3), *tr.* sow; **satus,** born, sprung from.
serpens, -entis, *generally f.* creeping thing, serpent.
serra, -ae, *f.* saw.
serum, -i, *n.* whey.
sērus, -a, -um, late, in days to come.
servo (1), *tr.* keep, preserve, store, mark, note, guard.
sētius, *compar. adv.* (*with* **nec, nihilo, nihil**), not less, just as much.
seu, sīve, *conj.* or if; **seu . . . seu,** whether . . . or.
si, sin, *conj.* if, but if.
sīc, *adv.* thus.
siccus, -a, -um, dry, dried up, parched; **in sicco,** on the shore.
sīdus, -eris, *n.* star, constellation.
signo (1), *tr.* mark, mark out, note.
signum, -i, *n.* sign, token, standard; **signa movere,** take the field.
Sīla, -ae, *f.* a forest in the country of the Bruttii.
Silarus, -i, *m.* a river between Lucania and Campania.
silex, -icis, *comm.* pebble, flint.
silva, -ae, *f.* wood, forest.
silvester *or* **silvestris, -e,** wooded, of the woods, wild.
similis, -e, like, similar.
simul, *adv.* at the same time; *conj.* [= **simul ac**], at the same time as.
singuli, -ae, -a, *distr. adj.* one each; **singula,** each separate point, details.
singultus, -ūs, *m.* sobbing.
sinister, -tra, -trum, on the left, unfavourable, harmful.
sino, sīvi, situm (3), *tr.*, allow.
sinus, -ūs, *m.* fold, gulf, nook, curving swell.
Sīrius, -i, *m.* Dog-star.
sisto, stiti, statum (3), *tr. and intr.* set, place, stand.
sitio, -īvi, *or* **-ii, —** (4), *tr. and intr.* thirst for, thirst.
sitis, -is, *f.* thirst, drought.
sōl, sōlis, *m.* sun, warmth of summer.
soleo, solitus sum (2), *semi-dep.* am wont.
solidus, -a, -um, solid.
sollicito (1), *tr.* stir.
sōlor (1), *dep.* console, beguile, appease.
solum, -i, *n.* soil.
sōlus, -a, -um, alone, lonely.
solvo, solvi, solūtum (3), *tr.* unfasten, set free, break up, crush.
somnus, -i, *m.* sleep, night.
sonitus, -ūs, *m.* sound, noise.
sono, -ui, -itum (1), *intr.* sound, ring, give utterance, re-echo.
sonus, -i, *m.* sound.
sors, sortis, *f.* lot.
sortior (4), *dep.* choose by lot, choose.
spādix, -īcis, chestnut-brown, chestnut.
spargo, sparsi, sparsum (3), *tr.* sprinkle, scatter.
Sparta, -ae, *f.* the capital of Laconia.
spatior (1), *dep.* move, strut.
spatium, -i, *n.* space, race course.
specto (1), *tr.* look upon.
speculor (1), *dep.* keep watch upon.
specus, -ūs, *generally m.* cave, cavern.
spēlunca, -ae, *f.* cave, grot.
Sperchēus, -i, *m.* river of Thessaly, rising on Mt. Pindus.
sperno, sprēvi, sprētum (3), *tr.* despise, spurn.
spēro (1), *tr.* hope, expect.
spēs, spei, *f.* hope.
spīculum, -i, *n.* point, sting.
spīna, -ae, *f.* thorn, spine, backbone.
spīrāmentum, -i, *n.* air-hole.
spīritus, -ūs, *m.* breath.
spīro (1), *tr. and intr.* breathe upon, breathe.
splendesco, —, — (3), *intr.* become bright, am polished.

sponte (*abl. of obsolete* **spons**), *f.* of free will, of their own accord.
spūma, -ae, *f.* foam, scum.
spūmo (1), *intr.* foam.
spuo, -ui, -ūtum (3), *tr. and intr.* spit out, spit.
squāleo, -ui, — (2), *intr.* am rough *or* dry, untended.
squāma, -ae, *f.* scale.
stabulo (1), *intr.* herd together.
stabulum, -i, *n.* stall, byre, pen.
stagnum, -i, *n.* pool.
statio, -ōnis, *f.* post, place, bay.
statuo, -ui, -ūtum (3), *tr.* determine, resolve, ordain.
stella, -ae, *f.* star.
stellio, -ōnis, *m.* newt.
sterilis, -e, barren, unfruitful.
sterno, strāvi, strātum (3), *tr.* strew, stretch.
stimulus, -i, *m.* goad, incentive.
stīpo (1), *tr.* compress, cram, crowd round.
stipula, -ae, *f.* stalk, straw, stubble.
stirps, stirpis, *f.* stock, stem, root.
sto, steti, statum (1), *intr.* stand, stand still.
strāges, -is, *f.* slaughter, havoc.
strepitus, -ūs, *m.* noise.
strīdeo, -ui, — (2), *intr.* make any whistling, whirring, buzzing noise.
stringo, strinxi, strictum (3), *tr.* pluck, strip.
Strȳmonius, -a -um, of the Strymon, a river (*now* Struma) in Macedonia.
studium, -i, *n.* zeal, devotion, eagerness, task, business, endeavour.
stupefacio, -fēci, -factum (3), *tr.* astonish, strike dumb.
stupeo, -ui, — (2), *intr. and tr.* am amazed, wonder at.
stuppeus, -a -um, made of tow.
Stygius, -a, -um, Stygian, of the Styx, of the Lower World.
sub, *prep. c. acc.* under, close to, just before; *c. abl.* under.
subeo, -īvi *or* **-ii, -itum, -īre,** *cr. and intr.* go under, come up, approach.
subicio, -iēci, -iectum, (3), *tr.* put under; **subiectus,** darting from below.
subiecto (1), *tr.* cast up from the depths.
subigo, -ēgi, -actum (1), *tr.* bring under, till, break up, constrain.
subitus, -a, -um, sudden; **subito,** *adv.* suddenly.
suboles, -is, *f.* offshoot, progeny, young stock.
subsum, —, **-esse,** am under *or* below, lurk within.
subter, *adv. and prep. c. acc. and abl.* under, beneath.
succēdo, -cessi, -cessum (3), *intr.* come under, follow, find place in.
succīdo, -cīdi, -cīsum (3), *tr.* cut below, reap.
succurro, -curri, -cursum (3), *intr.* come to the help of.
sūcus, -i, *m.* juice, flavour.
sūdo (1), *tr. and intr.* sweat, distil, ooze.
sūdor, -ōris, *m.* sweat.
sufficio, -fēci, -fectum (3), *tr. and intr.* supply, keep up a succession.
suffio (4), *tr.* fumigate.
sulcus -i, *m.* furrow.
sulpur, -is, *n.* sulphur.
sum, fui, esse, am; *fut. partic.* **futurum** (*sc.* **tempus**), the time to come.
summitto, -mīsi, -missum (3), *tr.* raise, rear.
summus, -a, -um, highest, topmost, top of the . . . ; **summum,** highest point, peak.
sūmo, sumpsi, sumptum (3), *tr.* take, use.
suo, sui, sūtum (3), *tr.* stitch.
super, *adv.* on the top; *prep. c. acc. and abl.* on the top of, beyond.
superbus, -a, -um, proud.
superīnicio, —, **-iectum** (3), *tr.* cast over, strew above.
supero (1), *tr. and intr.* overtop,

rise above, clear, cross, remain; **superat**, is at its height.

supersum, -fui, -esse, am over and above; **quod superest**, for what remains, to continue.

superus, -a -um, higher, upper.

supīno (1), *tr.* upturn.

supīnus, -a -um, sloping.

supplex, -icis, *adj.* submissive, suppliant.

supra, *adv. and prep. c. acc.* beyond.

surgo, surrexi, surrectum (3), *intr.* rise, begin, grow.

suspendo, -di, -sum (3). *tr.* hang, suspend.

suspicio, -spexi, -spectum (3), *tr. and intr.* look up, suspect.

sustineo, -tinui, -tentum (2), *tr.* bear, support.

sustuli, *see* **tollo**.

suus, -a -um, his, her, its, their.

tābum, -i, *n.* corruption, plague.

Taburnus, -i, *m.* a small range of mountains (*now* Monte Taburno) between Samnium and Campania.

tactus, -ūs, *m.* touch.

tālis, -e, such.

tam, *adv.* so; **tam . . . quam**, as . . . as.

tamen, *adv.* however, yet, but.

Tanager, -gri, *m.* a small stream in Lucania.

tandem, *adv.* at length.

tango, tetigi, tactum (3), *tr.* touch, reach.

tantus, -a -um, so great; **tantum**, only, so far.

tardus, -a, -um, slow, reluctant, sluggish, inactive, lingering.

Tarentum, -i, *n.* a town of southern Italy, *now* Taranto.

Tartara, -ōrum, *n.* Tartarus, the Lower World.

taurīnus, -a -um, of an ox.

taurus, -i, *m.* bull, ox.

taxus, -i, *f.* yew.

Tāygeta, -ōrum, *n.* a range of mountains in Laconia.

Tāygetē, -ēs, *f.* daughter of Atlas and Pleione.

tectum, -i, *n.* roof, shelter, abode, home.

tego, -xi, -ctum (3), *tr.* cover, conceal, bury.

tēla, -ae, *f.* web, texture, garment.

tellūs, -ūris, *f.* earth.

Tempē (*Gk. plur.*), *n.* a most beautiful valley in Thessaly.

tempero (1), *tr. and intr.* treat gently, spare.

tempto (1), *tr.* try, assail, make trial of.

tempus, -oris, *n.* time, season.

tenax, -ācis, *adj.* fast-holding, clinging.

tendo, tetendi, tentum *and* **tensum** (3), *tr. and intr.* strain, tug at, stretch, offer.

tenĕbrae, -ārum, *f.* darkness, the shades of night, gloom (of the Lower World).

teneo, tenui, tentum (2), *tr.* hold, keep, delay.

tener, -era, -erum, tender, young and tender, softened; **a teneris**, from their youngest days.

tenor, -ōris, *m.* even course.

tenuis, -e, slight, lean, light, shallow, small, feeble, dainty.

tenus, *prep. c. abl. et gen.* as far as, down to.

tepefacio, -fēci, -factum (3), *tr.* warm, heat.

ter, *num. adv.* thrice.

tergum, -i, *n.* back; **a tergo**, in the rear.

tero, trīvi, trītum (3), *tr.* rub, bruise, thresh, bore, use in hard work.

terra, -ae, *f.* land, earth; **Terra** (*personified*), Mother Earth.

terreo (2), *tr.* alarm, scare.

terreus, -a, -um, of the earth.

testa, -ae, *f.* lamp, broken pottery.

testūdo, -inis, *f.* tortoise, tortoise-shell.

texo, texui, textum (3), *tr.* weave, plait.

thalamus, -i, *m.* chamber.

thēsaurus, -i, *m.* treasure-house, cells.
thymum, -i, *n.* thyme.
Tiberīnus, -a, -um, of the Tiber; also **Tiberīnus, -i,** *m.* the Tiber.
Tiberis, -is, *m.* the Tiber.
tignum, -i, *n.* timber, eaves.
timeo, -ui, — (2), *tr. and intr.* fear.
timidus, -a, -um, fearful, timid.
tingo, -nxi, -nctum (3), *tr.* dip, plunge.
tinia [tinea], -ae, *f.* worm.
tīnus, -i, *m.* laurustinus.
Tīsiphonē, -ēs, *f.* one of the Furies
Tithōnus, -i, *m.* husband of Aurora.
Tmōlus, -i, *m.* a mountain of Lydia.
tollo, sustuli, sublātum (3), *tr.* raise; **tollere animos,** raise one's spirits, thrive.
tondeo, totondi, tonsum (2), *tr.* crop, mow, clip, shear; **tonsus,** short, smooth.
tono, -ui, — (1), *intr. and tr.* thunder, thunder forth.
torpeo, —, — (2), *intr.* lie torpid.
torqueo, torsi, tortum (2), *tr.* twist, whirl.
torrens, -entis, *m.* torrent.
torreo, torrui, tostum (2), *tr.* parch.
torus, -i, *m.* muscle.
torvus, -a, -um, grim, fierce-eyed.
tot, *adv.* so many.
totidem, *adv.* just as many.
tōtus, -a, -um, all the, the whole.
tracto (1), *tr.* handle.
tractus, -ūs, *m.* tract, district, region.
traho, -xi, -ctum (3), *tr.* draw, trail, drag.
transeo, -īvi *or* **-ii, -itum, -īre,** *tr. and intr.* cross.
transformo (1), *tr.* change one's shape.
tremo, -ui, — (3), *intr.* tremble.
tremor, -ōris, *m.* quaking.
trepidus, -a, -um, disturbed, bubbling.
trēs, tria, *num. adj.* three.
tribolus, -i, *m.* a kind of thistle, land-caltrops.
tristis, -e, gloomy, harsh, bitter.
trīticeus, -a, -um, wheaten, of wheat.
triumphus, -i, *m.* triumph, victory.
Troia, -ae, *f.* Troy, in Phrygia.
trūdo, -si, -sum (3), *tr.* thrust, pack.
truncus, -a, -um, maimed; **trunca pedum,** footless.
truncus, -i, *m.* trunk of a tree.
trux, trucis, *adj.* stern, violent.
tu, tui, thou.
tueor, tuitus sum (2), *dep.* look to, care for, protect.
tum, *adv.* then.
tumesco, tumui, — (3), begin to swell, heave.
tumulus, -i, *m.* mound, slope.
tunc, *adv.* then.
tundo, tutudi, tunsum (3), *tr.* batter.
turbo (1), *tr.* start and chase.
tūreus, -a, -um, of incense.
turpis, -e, shameful, wretched, revolting, foul, ugly.
tūs, tūris, *n.* incense.
Tuscus, -a, -um, Tuscan.
tūtēla, -ae, *f.* guardianship.
tūtus, -a, -um, safe.
Typhōeus, -eos, *m.* a giant, struck by Jove's bolt and buried under Aetna.
tyrannus, -i, *m.* despot, monarch.
Tyrius, -a, -um, Tyrian.
Tyrrhēnus, -a, -um, Etrurian, Tuscan; **Tyrrhēnus, -i,** *m.* a Tuscan.

ūber, -eris, *n.* richness, fertility, productive soil, udder, swelling bag.
ubĭ, *adv.* where, when.
ūdus, -a, -um, moist, drenched.
ulcus, -eris, *n.* ulcer, sore.
ūlīgo, -inis, *f.* moisture.
ullus, -a, -um, any.
ultro, *adv.* beyond what is expected, unaddressed, at once.
umbra, -ae, *f.* shade, shades of

night, shadow, shades of the other world.
umerus, -i, *m.* shoulder, back.
ūmidus, -a, -um, moist, dripping, watery.
ūmor, -ōris, *m.* moisture, snow.
unda, -ae, *f.* wave, stream, bubbling liquor.
unde, *adv.* whence, from whom, from which cause.
unguen, -inis, *n.* unguent, oil.
unguis, -is, *m,* nail; **ad unguem,** to a nicety.
ungula, -ae, *f.* hoof.
ūnus, -a, -um, one, only, the same; **ūnā** (*sc.* **viā**), together.
urbs, urbis, *f.* city.
urgeo, ursi, — (2), *tr.* drive, impel, make firm, press.
ūro, ussi, ustum (3), *tr.* burn, parch, wither, nibble, nip, fret.
usque, *adv.* up to, until.
ūsus, -ūs, *m.* use, employment, practice, experience, value, need.
ut, *adv.* as, when, how; *conj.* in order that; **ut primum,** as soon as.
uterque, utraque, utrumque, each, both.
uterus, -i, *m.* womb, belly.
ūva, -ae, *f.* grape, bunch of grapes, cluster of bees.

vacuus, -a, -um, empty, unpeopled, open; **in vacuum,** uncramped.
vagor (1), *dep.* roam.
valeo (2), *intr.* am strong; **vale,** farewell.
vallis, -is, *f.* valley.
vallus, -i, *m.* stake.
vānus, -a, -um, groundless, idle, harmless, delusive.
vario (1), *tr.* variegate, streak.
varius, -a, -um, various, changing, divers, inlaid.
vastus, -a, -um, huge, loud.
veho, vexi, vectum (3), *tr.* bear.
vel, *conj.* or; **vel . . . vel,** either . . . or.
vēlāmen, -inis, *n.* covering, wrap.
vello, volsi, volsum (3), pluck; **vellere signa,** take the field for war.
vellus, -eris, *n.* fleece.
vēlox, -ōcis, *adj.* swift-footed.
vēlum, -i, *n.* sail.
velut, *adv.* as, just as.
vēna, -ae, *f.* vein.
venēnum, -i, *n.* poison, dye.
veneror (1), *dep.* pay homage to; **venerandus,** to be revered, venerable.
venia, -ae, *f.* pardon, forgiveness.
venio, vēni, ventum (4), *intr.* come, grow; **ante veni,** be in good time.
vēnor (1), *dep.* hunt.
ventōsus, -a, -um, windy.
ventus, -i, *m.* wind.
Venus, -eris, *f.* goddess of love, excitement of passion; **mitte in Venerem,** let them breed.
vĕpres, -is, *m.* thorn-bush, brier.
vēr, -vēris, *n.* season of spring.
verber, -eris, *n.* lash, thong.
verbero (1), *tr.* lash, flog.
verbum, -i, *n.* word, incantation.
vēro *and* **vērum,** but, but in truth, indeed.
verro, verri, versum (3), *tr.* sweep.
versor (1), *dep.* turn again and again, till.
versus, -ūs, *m.* verse, poesy.
vertex, -icis, *m.* head, topmost boughs.
verto, -ti, -sum (3), *tr.* turn, translate, invert, interchange.
vesper, -eris, *m.* evening.
Vesta, -ae, *f.* daughter of Saturn, goddess of the dwelling-house and the household.
vestīgium, -i, *n.* foot-print, step, track.
vestio (4), *tr.* clothe.
vestis, -is, *f.* garment.
veternus, -i, *m.* sloth.
vetus, -eris, *adj.* old, immemorial.
via, -ae, *f.* way, road, path, avenue, course.
viātor, -ōris, *m.* wayfarer.
vicia, -ae, *f.* vetch.
vīcīnus, -a, -um, neighbouring.
victor, -ōris, *m.* victor.
victus, ūs, *m.* food, sustenance.

video, vīdi, visum (2), *tr.* see; **videndo,** by the sight of her; **videor,** seem.
vigilantia, -ae, *f.* watchfulness.
vigor, -ōris, *m.* strength.
vīlis, -e, cheap, common.
villus, -i, *m.* tuft of wool, fleece.
vīmen, -inis, *n.* osier, withe.
vincio, -xi, -ctum (4), *tr.* bind.
vinco, vīci, victum (3), *tr. and intr.* conquer, outlive, overshoot.
vīnea, -ae, *f.* vineyard.
vīnitor, -ōris, *m.* vine-dresser.
vīnum, -i, *n.* wine.
violentus, -a, -um, furious.
vīpera, -ae, *f.* viper.
vir, viri, *m.* man, husbandman.
vireo, -ui, — (2), *intr.* am green.
viresco, —, — (3), *intr.* grow verdant.
virga, -ae, *f.* twig, spray,
virgeus, -a, -um, of brushwood, green twigs.
virgo, -inis, *f.* girl.
virgultum, -i, *n.* shrubbery.
viridis, -e, green.
vīrōsus, -a, -um, foul-smelling.
vīrus, -i, *n.* poison, venom.
vīs, vim, vī, *f.* violence, influence; **utraque vīs,** excess of either; **vīrēs, -ium,** *f.* (*probably from a different root*), strength.
viscera (*pl.* of **viscus**), **-um,** *n.* entrails.
viscum, -i, *n.* mistletoe, bird-lime.
vīso, -si, sum (3), *tr.* view, behold.
vīta, -ae, *f.* life.
vītis, -is, *f.* vine.
vitium, -i, *n.* fault, complaint, malady.
vitula, -ae, *f.* calf.
vitulus, -i, *m.* calf.
vīvax, -ācis, *adj.* long-lived.
vīvo, vixi, victum (3), *intr.* live, thrive.
vīvus, -a, -um, alive, living, natural, fresh, native; **ad vivum,** to the quick, to the bone.
vix, *adv.* scarcely.
voco (1), *tr. and intr.* call, call for, name, invoke, summon.
Volcānus, -i, *m.* Vulcan, son of Jupiter, the god of fire; fire itself.
volito (1), *intr.* fly here and there, flit, am ever on the wing.
volo, -ui, velle, *tr. and intr.* am willing, will, yearn.
volo (1), *intr.* fly, make speedy way.
volucer, -cris, -cre, winged; **volucris** (*sc.* **bestia**), *f.* bird.
volūtābrum, -i, *n.* wallowing-place, slough.
volvo, volvi, volūtum (3), *tr.* roll, curl; **volvens saecula,** going through (*perhaps metaphor from unrolling a volume*).
vōmer, -eris, *m.* ploughshare.
vomo, -ui, -itum (3), *tr. and intr.* vomit, pour forth.
vōtum, -i, *m.* prayer, vow.
vox, vōcis, *f.* voice.
vulnus [volnus], -eris, *n.* wound, sore.
vultus [voltus], -ūs, *m.* countenance, orb.

Zephyrus, -i, *m.* Zephyr, the west wind.

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